

PROCEEDINGS OF THE

Twenty Third Annual
Inter-Provincial Conference
of the Officers

of the

Four Western Masonic
Jurisdictions

HELD AT BANFF, ALBERTA
SEPTEMBER 5th, 6th and 7th
1963

President: M.W. Bro. S. H. DAYTON, Manitoba.

BANFF CONFERENCE

YEAR	PRESIDENT	VICE PRESIDENT	SECRETARY
1935	V. A. Bowes (Alberta)	—	W. Ireland (Alberta)
1936-40	Casual meetings held		
1941	G. F. Ellis (Alberta)	—	W. Ireland
1942	F. P. Galbraith (Alberta)	—	G. F. Ellis (Alberta)
1943	B. C. Parker (Manitoba)		G. F. Ellis
1944	G. H. Crane-Williams (Alberta)	R. J. Bradley (Alberta)	G. F. Ellis
1945	Fred Hayes (Saskatchewan)	M. S. Donovan (Manitoba)	G. F. Ellis
1946	Same President, election deferred to final business	A. E. Ottewell (Alberta)	G. F. Ellis
1947	K. K. Reid (B.C.)	P. Pilkey, Vice-Pres. in place of Ottewell, deceased.	G. F. Ellis
1948	W. C. McDonald (Manitoba)	A. D. Cumming (Alberta)	G. F. Ellis
1949	Hedley Auld (Sask.)	W. A. Henry (Alberta)	G. F. Ellis
1950	H. B. Macdonald (Alberta)	H. B. Macdonald (Alberta)	G. F. Ellis
1951	J. H. N. Morgan (B.C.)	H. E. Howard (Alberta)	G. F. Ellis
1952	F. H. Blythe (Manitoba)	L. W. Bond (Alberta)	G. F. Ellis
1953	R. L. Hanbidge (Sask.)	H. E. Howard (Alberta)	G. F. Ellis
1954	W. H. Jackson (Alberta)	W. H. Jackson (Alberta)	G. F. Ellis
1955	K. Warwick (B.C.)	Peter Dawson (Alberta)	G. F. Ellis
1956	R. E. Emmett (Manitoba)	S. C. Heckbert (Alberta)	G. F. Ellis
1957	R. S. Sheppard (Alberta)	R. S. Sheppard (Alberta)	G. F. Ellis
1958	C. A. Green (B.C.)	C. A. Green (B.C.)	E. H. Rivers (Alberta)
1959	W. A. Prugh (Manitoba)	T. R. Luke (Sask.)	E. H. Rivers
1960	Dr. Morris Herman (Sask.)	D. Little (Alberta)	E. H. Rivers
1961	W. H. Harper (Alberta)	W. H. Harper (Alberta)	E. H. Rivers
1962	J. R. Mitchell (British Columbia)	M. G. Merner (Alberta)	E. H. Rivers
1963	S. H. Dayton (Manitoba)	W. L. McPhee (Alberta)	E. H. Rivers
		S. H. Hardin (Alberta)	E. H. Rivers

CONFERENCE OF THE GRAND LODGE OFFICERS
of the
FOUR WESTERN JURISDICTIONS

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M.W. Bro. T. C. Jackson, Grand Secretary	Masonic Temple, Winnipeg 2
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M.W. Bro. W. A. Prugh, Past Grand Master	314-12th St. Brandon
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M.W. Bro. M. Herman, Past Grand Master	Davidson
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Grand Lodge of North Dakota:

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R.W. Bro. A. P. Underdahl, Senior Grand Warden	Hebron
Bro. D. P. Letnes, M.M.	Grand Forks

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MINUTES OF THE "BANFF CONFERENCE"

Held at Banff, Alberta, September 5th, 6th and 7th, 1963

THURSDAY, SEPTEMBER 5th, 1963.

The members of the Conference were invited by W. Bro. E. A. Smith, Worshipful Master, to attend a Regular meeting of Cascade Lodge No. 5, A.F. & A.M., G.R.A. The regular September meeting had been moved forward one week in order that the Conference members could be received. M.W. Bro. Samuel H. Hardin, Grand Master of the Grand Lodge of Alberta and his Officers were received by the Worshipful Master and the M.W. The Grand Master then received the delegates and visitors from sister Jurisdictions, who were introduced by the Grand Secretary of the Grand Lodge of Alberta. All were warmly welcomed by W. Bro. Smith and the members of Cascade Lodge.

The business of the evening being concluded Lodge was closed at about 9 p.m. and the Conference was convened. At the conclusion of the evening all were the guests of Cascade Lodge for refreshments. Members of the Conference appreciated the hospitality of Cascade Lodge.

CONFERENCE SESSION

M.W. Bro. S. H. Dayton, Manitoba. President: Brethren, I declare the Twenty-third session of the Conference of the Officers of the Four Western Provincial Jurisdictions open. A Masonic gathering never commences its work without imploring the blessing of the Most High and I request that R.W. Bro. Dr. W. J. Collett give the invocation.

R.W. Bro. W. J. Collett, Alberta: Supreme Architect of the Universe, the Ruler of all the Creator of all, we bow before Thee in humility and in adoration. We thank Thee for the privilege of meeting together as brothers. We thank Thee for the strength and the inspiration and the encouragement that we receive, one from the other. Be with us in the coming days we beseech Thee. Amen

So Mote it be.

President: On behalf of the members of the Conference from outside Alberta, I would like to express our thanks to the Grand Lodge of Alberta for being the hosts to the Conference, for the fine hospitality we have enjoyed and for the opportunity to meet under such ideal conditions in this beautiful spot in the Canadian Rockies, where the mountains reaching to the skies lead one to be inspired and inspire one's thoughts to reach high levels. At the same time appreciation must be expressed to Cascade Lodge for the accommodation they have provided for us over the years and for their hospitality. I would like at this time to call on the Worshipful Master of Cascade Lodge, W. Bro. E. A. Smith.

W. Bro. E. A. Smith: M.W. Bro. President, M.W. Grand Master Hardin and Brethren, it is our honour and a privilege to welcome you to Banff and to Cascade Lodge. On behalf of the Officers and members I extend to you a very sincere welcome. We are proud that you have selected Banff for your annual Conference and we hope that you will come here for many years and use the facilities of Cascade Lodge. We hope that this Conference will be beneficial and inspirational to all of you and that you will have a successful year in each of your Jurisdictions.

President: Thank you W. Bro. Smith, we are grateful for the privilege of meeting in this beautiful Lodge room. May we have a word from M.W. Bro. Samuel Hardin, Grand Master of Alberta.

M.W. Bro. S. H. Hardin: Brethren, it is a great delight to find so many distinguished guests with us for this Conference. We are happy to have visitors from North Dakota, Montana and from our own Western Jurisdictions and particularly may I greet Past Grand Masters, Morgan, Fahmi, Prugh, Sawatzky, Jackson, Herman and Burt, also our guest speaker, M.W. Bro. Parker. These Brethren helped to make the Banff Conference what it is. Lastly, but by no means least, I welcome our Conference members who, like gladiators in the arena, will have to prove their worth in the next few days. To all of you the Grand Lodge of Alberta extends a hearty welcome to this land of sunshine and high mountains, we hope that your stay will be most pleasant and that the deliberations of our meeting will be of such a nature that we will all carry away much good from them and benefit from the splendid papers and frank discussion that will undoubtedly characterize our sessions.

If there is anything that you want, please ask for it—we do not guarantee to deliver it but you are welcome to what we have, we hope you enjoy yourselves and we are glad to have you with us.

President: Thank you M.W. Bro. Hardin. Now Brethren, it is the privilege of the Jurisdiction from which the President hails to select the speaker for the opening evening of the Conference to give, what is called in political circles, the keynote address. We in Manitoba are quite parochial minded, we believe that our home-grown products are the equal of any imported products and for that reason we have chosen M.W. Bro. Stuart Parker, P.G.M. as our speaker this evening. M.W. Bro. Parker would not be very pleased if I were to give him the introduction he so surely merits, neither does he need an introduction to many of you present this evening. To those who may not have known him before, let me assure you that he is one of those rare individuals who is just exactly what

he appears to be, I could speak volumes in praise of M.W. Bro. Parker, but I do not think that I could give more praise than to say that he is a very sincere individual who has the welfare of Freemasonry at heart. We have this evening a very considerable delegation from Manitoba. I would like to think that they are here this evening because I am the President of the Conference, but realistically I must admit that I believe they are here in support of M.W. Bro. Parker. We from Manitoba are proud to present to you M.W. Bro. Stuart Parker. (Applause).

SOME PRINCIPLES OF THE MASONIC LAW

To deliver the opening address is to have the only opportunity given to a speaker at this Conference to exercise freedom of choice as to subject matter. I appreciate the freedom to travel whatever path may be most inviting, but I am conscious of the purpose of this Conference and of the desire to spend our time together in the practical pursuit of improving ourselves in Masonry.

Over the years the Proceedings of these annual Banff Conferences have become a useful source from which Freemasons can add to their knowledge of our fraternity, and can weigh the comments of brethren who have acquired experience in the practice of Freemasonry. Most of the topics that have been reported have had something to be said on more than one side. The variety of views expressed in debating these topics has brought more light to bear on them than any one speaker could hope to have done. This has added greatly to the value of such material as a guide to each individual craftsman in forming his own conclusions. But it is not every Masonic topic that will lend itself to debate, and it is one of these that I have chosen to speak upon tonight.

It might seem that my choice was influenced by the fact that we are sharing the beauties of Banff with the Canadian Bar Association. By sheer weight of numbers the annual convention of this Association has brought the atmosphere of law into these surroundings. But this is only a coincidence and it is not the reason for my choice of Masonic Law as the subject of this paper.

It is axiomatic that every man is presumed to know the law. And so ignorance of Masonic law is no excuse for any of us if we make a wrong decision in this field. Knowledge of the law should help to guide us away from wrong decisions, and so as we cherish our fraternity and as we are conscious of the responsibilities of our offices, we should inform ourselves of the law of Masonry. This is the true reason for my choice of this subject.

I realize it is difficult to keep a subject such as this confined within due bounds. As Bro. Roscoe Pound said, "In the house of jurisprudence there are many mansions. Bro. Albert Mackey wrote in the Preface to his Principles

M.W. Bro. Parker: M.W. Bro. President and Brethren, I find that I listen to introductions with all the fatalistic fascination of a chicken face to face with a boa-constrictor. I feel completely helpless in knowing what my fate is to be. I am sure that each one of us could write a volume on Introductions I have known. Fortunately M.W. Bro. Dayton has been most kind, considerate and more than generous. I can only fault him on one point, I think Brethren that he has oversold you!

of Masonic Law that it would make too unwieldy a volume if he were to prepare an encyclopedia of Masonic jurisprudence so he decided to present the principles only, in an "elementary treatise." He then produced a book of 355 pages. Lawrence's Masonic Jurisprudence is a simple commentary on the Book of Constitutions of the Grand Lodge of England and it runs to 316 pages. It is an ambitious project to attempt to create the symmetry of a garden out of the luxuriant chaos of all the source material that has grown up in this field of study.

First let us define a term and fix a boundary. Law is the application of a man made system of maintaining order within a group. Jurisprudence is the theoretical study of the science of law. For tonight I have discarded the use of the word jurisprudence as being a grandiose quadrisyllabic synonym for the simple and quite adequate phrase "principles of law." This paper will serve its purpose if it adds to our understanding of the principles of Masonic law and order. I am not so much concerned about knowledge of the details of our rules and regulations. If the principles are understood the details will fall into place and the risk will be reduced that we may make a wrong decision based upon the expediency of the moment.

Next let us place our subject in proper perspective. The principles of ethics are vitally important to Freemasons. But the law is not ethics—it does not stand on so high a level. Ethics is a study of the supreme good—an attempt to discover those rules which should be obeyed because they are good in themselves. The law is concerned only with what is convenient and acceptable at a particular time and place. This difference is indicated by the easy attitude of the law towards pornographic picture books such as the Playboy magazine. Ethics would consider these unworthy of right thinking people.

Ethics is concerned with motives and with the long range excellence of the individual character. Law has little interest in motives and is concerned more with broad rules that govern the conduct of groups of people in their day by day activities. If the standards of ethics prevailed the standards of law would be unnecessary. In

marriage, so long as love prevails, there is little need of law to govern the relations between husband and wife. When love flies out the window the lawyer comes in the door.

Third, let us try to divide our subject into headings so that it may be more easily understood. Various authors have used a number of headings and as we hear these from time to time, I should like to run through them quickly. After doing this, I plan to confuse you all the more by using a fresh set of headings which I shall explain later.

We hear that Masonic law is either esoteric or exoteric. Esoteric law is made up of those principles of Freemasonry that are inculcated by our ceremonials. This may well be the unwritten law of the fraternity in its best sense. Exoteric law begins with the Ancient Charges and includes all of the additions and amendments made later by the Constitutions and By-laws of sovereign Grand Lodges.

Masonic law has been divided into *lex scripta* and *lex non-scripta*—written law and unwritten law. In this sense unwritten law does not mean law that is never found in written form. It means law that was established by ancient usage and custom rather than by legislation. It is the law of Freemasonry prior to 1717. Written law defines the laws created by enactment after 1717.

We also hear of the division into changeable law and unchangeable law. Certain Masonic laws are beyond the power of any man or body of men to change. These are the Ancient Landmarks. All the rest of our laws are subject to change.

The division that has appealed most strongly to my mind is the one used by Roscoe Pound. He said, "What are the component parts of our Masonic legal systems?—I venture to distinguish three types of rules: (1) The Landmarks; (2) The Masonic Common Law; (3) Masonic Legislation—We have first the Landmarks, a small, not clearly defined body of fundamentals which are beyond the reach of change. Second, we have Masonic common law, the body of tradition and doctrine, which falling short of the sanctity and authority of the Landmarks, nevertheless is of such long standing, and so universal, and so well attested, that we should hesitate to depart from it. The two main elements just enumerated make up the unwritten law of Masonry. A third element, namely Grand Lodge legislation—constitutes the written law of Masonry." This is an admirable and persuasive arrangement of an involved and confusing subject and I was tempted to follow the same pattern in this paper.

I think that what prompted my decision to make my own subdivision of Masonic law is that every one of the categories that has been mentioned is somewhat artificial to anyone but a student of the subject. To the typical Mason the rules that govern his conduct in the fraternity are Masonic law no matter under which category they fall. All of these rules are

discovered and learned from writing in one form or another, excepting perhaps what is derived from our ceremonials. There is nothing in the substance of any of these laws to make it clear that its origin was either in ancient usage or in legislation. All of these headings are based more upon the form of the creation of a particular law than the substance of its operation.

In an effort to classify Masonic law according to substance rather than form, I venture to propose the following three divisions: Constitution, Code and Conscience. The Constitution of Freemasonry is made up of the Landmarks which cannot be changed. An illustration that comes to mind immediately is the requirement for membership of a professed belief in the Great Architect of the Universe. The Code of Freemasonry is all the laws of the fraternity that have been enacted by sovereign Grand Lodges in their respective jurisdictions. The Conscience of Freemasonry is my title for the restraints placed upon us, not by legislation but by usage and customs, by morality, and by the force of natural law. An example is the courtesy and respect shown by the members of a Lodge towards their Master.

In dealings with the first heading, Constitution, which is simply a synonym for the Ancient Landmarks, I shall be brief, as this topic was dealt with recently at this Conference. But in the context of this paper it should be said that it is an accepted concept of law to recognize a body of unalterable fundamental principles, a handful of inalienable rights beyond the reach of change. We see examples of this concept in the United States Constitution, the Canadian Bill of Rights, the Charter of United Nations and the Doctrine of the International Commission of Jurists.

The idea of the Landmarks as a body of Masonic law beyond the reach of change has its roots in the first piece of Masonic legislation in the history of organized Freemasonry, Payne's 39 Regulations of 1720 approved by the Grand Lodge of England in 1721. The last of these Regulations reads: "Every annual Grand Lodge has an inherent power and authority to make new regulations or to alter these for the real benefit of this ancient fraternity, provided always that the old landmarks be carefully preserved." Another regulation adopted in 1723 and incorporated into the installation ceremony is that "it is not in the power of any man or body of men to make any alteration or innovation in the body of Masonry." In a rather rough sense I take this to mean the spiritual body of Masonry as opposed to the physical body.

Albert Mackey is the creator of our present day concept of Ancient Landmarks. He identified these as the usages and customs of the fraternity which have existed from time immemorial (which I think is an unnecessary requirement) and the alteration or abolition of which would destroy the identity of Freemasonry (which I think is the essential requirement).

The Grand Lodge of Connecticut has an excellent definition of Landmarks which I wish I had discovered before debating this subject with M.W. Bro. Hardin some two years ago. It makes the simple statement that "the Landmarks of Masonry are those ancient principles and practices which mark out and distinguish Freemasonry as such." I think a good working definition of Landmarks is that they are the fundamentals of our fraternity that give it its Masonic character and that may not be altered without taking away that character.

My last comment under this heading is that we are wise if we restrict the area of our Landmarks as much as we properly can. This is an area of rigid, unchangeable, fundamental law that should be kept to a minimum as there is the ever-present danger that the changing values of a changing world may render it archaic in some of its parts.

Let me underline the reason for my view with two illustrations. Mackey included in his 18th Landmark that a candidate for Freemasonry "must not be mutilated"—that is, he should be physically perfect, without maim or defect. Even as he wrote, some jurisdictions had moved away from this requirement. Mackey felt this was a deviation and he referred to it in this way: "A large number of Grand Lodges have stood fast by this Ancient Landmark, and it is yet to be hoped that all will return to their first allegiance." If this were a genuine Landmark it would now be archaic as it offends the collective conscience of most Grand Lodges.

The second illustration is from Roscoe Pound whose opinion is that Mackey went too far in his list of 25 Landmarks. The 15th Landmark is to the effect that visiting brethren are not to be received into a Lodge without either a voucher or an examination. Pound argues that the true Landmark is nothing more than secrecy and that voucher or examination are simply the customary methods of maintaining this Landmark. It is by following a similar line of thought that I have arrived at a conclusion that appears to shock at least some of my brethren when I mention it. I have no doubt that one of our true Landmarks is belief in a Supreme Being, and in His revealed word. But I do have firm doubt that the presence of the Volume of the Sacred Law at every meeting of a Lodge is a Landmark. Certainly it must be present on every occasion when a Masonic obligation is taken, but apart from this its presence is simply evidence of our belief or a symbol of our belief. The symbol is not the Landmark, it is the belief itself.

Before leaving this point, in fairness I should add that No. 6 of the Statement of Basic Principles applying to the recognition of other Grand Lodges by the Grand Lodge of England reads: "That the three Great Lights of Freemasonry (namely, the volume of the Sacred Law, the Square and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate Lodges are at work, the chief of these being the Volume of the Sacred Law."

But I think that this is an example of the Masonic Law that will be considered under the heading of "Code". It may be fully effective within the Grand Lodge of England, but this does not make the law a Landmark with universal authority throughout the Masonic world.

I should also like to be very clear that I do not mention this with any thought of proposing a departure from the commendable custom of having the Volume of the Sacred Law open on our Altar whenever we open Lodge. I mention it simply to underline my view that Landmarks can be kept to a minimum and need not be confused with customs that may be universal at some particular point of time no matter how commendable they may be.

This leads me into my last comment under this heading of Constitution. As a younger Mason I was disturbed when I began to discover how many variations there are in the practice of Freemasonry across the world. There are far fewer universal customs than is generally thought. Now I believe this is a source of strength to our fraternity. Laws and customs should reflect the wishes of the particular community in which they exist. Freemasonry in California for example is not the same in all its parts as Freemasonry in Manitoba. If an identical set of rules and customs and ceremonies were to be imposed upon each of these jurisdictions it would not suit either. What we seek in Freemasonry is a flexible unity of purpose, and not a cast iron uniformity of procedures.

Now for the second heading which I have called the Code of Freemasonry. I think it is fair to describe the general law of Freemasonry as a Code. With us, as with the civil law, in the early stages of our development we operated under a body of custom and tradition, and this was communicated from one to another by word of mouth. Then, as with the civil law, an attempt was made to embody this customary law in written form—Anderson's Book of Constitutions, a code that did not dare to vary the law but simply to record it. Later, as Freemasonry matured, just as with a state that has matured, legislation became well-established and accepted. Now, roughly speaking, our Grand Lodge Constitutions are sufficiently detailed that for practical purposes they are digests or codes of the laws of the fraternity.

At this point I should like to interject an extraneous comment, which is that in important Grand Lodge legislation I am skeptical of laws that are passed by narrow majorities. Freemasonry should show by example that the views of minorities receive respect. If there is a substantial minority we should hesitate to press upon its convictions with the weight of a slim majority. We should take care to balance the interests of each side with a view to harmony and in the light of what is best for the fraternity as a whole. In this way our legislation will be distinguished by reason, restraint, logic and kindly concern for the welfare of all members of the Craft.

It is stating the obvious to say that Grand Lodge has exclusive sovereign legislative authority within its territorial jurisdiction. This is an essential principle for recognition of a Grand Lodge. It acquires this power from the time of its formation. It also acquires the laws of Freemasonry that prevailed in the territory immediately prior to the formation of the new Grand Lodge. And we should not forget that any inherited law which is not repealed or amended by the new Grand Lodge continues in full force and effect. This is why the laws of every Grand Jurisdiction in their final analysis can be said to flow from the Premier Grand Lodge of the world formed in London in 1717.

The first Code was Payne's 39 Regulations of 1721 which were intended to state the law as it was, without innovation or amendment. Next was Anderson's Digest, approved by a Grand Lodge Committee in 1722 and adopted by Grand Lodge in 1723. This is the first Book of Constitutions in the Masonic world. The great variety of Masonic Codes flowing from this first Book of Constitutions is proof of the claim that law is not merely a static body of rules but an organic body of principles with an inherent power of growth.

Here we come to something that has intrigued me very much as it has upset some preconceived notions I held about the Masonic law of Manitoba. I think it follows logically that if we are to do a proper job of research on a question of Masonic law, we should take three steps. First, we should examine the Code or Book of Constitutions of the Grand Lodge in which the question arises. If the answer is not found there, we should next examine the Code of the Grand Jurisdiction that formerly held territorial jurisdiction over the area to discover the law at the time the new Grand Lodge was formed. If the answer is not found there, then step number three requires us to examine the law inherited on the formation of the so-called mother Grand Lodge. Ordinarily this carries us back to the laws that prevailed many years ago in the Grand Lodge of England. Let me show that this is not simply a pedantic exercise.

In the Grand Lodge of Manitoba each Annual Communication deals with matters that affect every Freemason in the jurisdiction. These are decided by the votes of the members of the Grand Lodge then present. My understanding of the practice in Manitoba is that each member of Grand Lodge is free to vote according to his own personal opinion or conscience, rather than according to the instructions of his Lodge. Our Constitution is silent on the point, but this practice appeals to logic. If the vote of a member of Grand Lodge were controlled in advance by the will of his Lodge, it would make an empty mockery of the subsequent discussion of the motion at the Communication.

Previously I had no doubt that this was the Masonic law of Manitoba. Now I have a doubt, which I have not yet had time to resolve, and this is the reason why. Mackey's 12th Land-

mark is "the right of every Freemason to be represented in all general meetings of the craft, and to instruct his representatives." Pound describes the right of the Master Mason to instruct his representative at Grand Lodge as undoubted Masonic law. This may well have been the law inherited by the Grand Lodge of Manitoba and never dealt with by our Constitution. If it is impractical and unsuitable, as I think it is, then we should deal with the question of legislation.

Another example is the right of a Master Mason in good standing to visit any regular Lodge. Again, I have not had time to consider the laws of the Grand Lodge of Canada in Ontario as they stood when the Grand Lodge of Manitoba was formed, nor the laws of the Grand Lodge of England as they were when Manitoba's mother Grand Lodge was formed. I had previously been satisfied that the right to visit was subject to the duty of the Master to preserve harmony in his Lodge. Logically this view seemed to be supported by the practice of requesting permission to enter the Lodge. Now I am not so sure. Mackey's 14th Landmark is "the right of every Freemason to visit and sit in every regular Lodge." Pound thought so highly of this right that he almost included it in his much smaller list of Landmarks. Lawrence wrote in 1908: "It should be understood clearly that, welcome or unwelcome, every Freemason has an inalienable right to visit any and every Lodge he pleases." My mind is clear that this right is not a Landmark—it is not essential to the character of Freemasonry, and so it is subject to Masonic legislation. At the same time, however, there is no doubt that it has been the Masonic law of England and it may have entered Manitoba through our inheritance of Masonic law at the time our Grand Lodge was formed. If we feel that the Master should be entitled to refuse admission to an unwelcome visiting brother, perhaps this, too, should be dealt with in our Constitution.

Here is another to consider. Article 12 of the 39 Regulations of Grand Master Payne became part of the law of the Grand Lodge of England in 1721 and this gave the Grand Master a second casting vote in the event of a tie. In Manitoba we have not repealed this regulation by direct legislation, although we do say a motion is lost if there is a tie vote. In practice we go even farther in failing to follow this regulation, for although our Constitution provides that every member of Grand Lodge present shall vote, our custom is that our Grand Master does not vote. I think the custom is commendable as the Grand Master should be completely impartial. I shudder to think of forsaking this practice and placing our Grand Master in the position of having to vote to break a tie. Any motion that were passed so narrowly would not deserve to have the force of law out of respect for the substantial minority opposed to it. It would put the Grand Master in a most unpleasant position and to be clear that we do not want this to happen to our Grand Master, and that we do not agree with this old regula-

tion, we should repeal it by our own legislation.

The last example is not directly in point but I find it interesting and I understand it will be referred to Manitoba's Committee on Constitution and Revision for a report. In our Constitution we provide that a ruling of our Grand Master at an Annual Communication of Grand Lodge at least on a point of order, and some think it goes beyond this, may be over-ruled by a two-thirds vote of the members then present. There are two schools of thought in regard to the office of Grand Master—one that the Grand Master existed before Grand Lodge and so is superior to it, the other that the office was created by Grand Lodge and possesses only such powers as Grand Lodge gives to it. I favour the second school of thought and those who share this view will agree that this legislation of the Grand Lodge of Manitoba is valid. But it does not necessarily follow that it is wise. Here is a quotation from the report of the Committee on Correspondence of the Grand Lodge of Maryland in 1849: "an appeal from the decision of the Grand Master is an anomaly at war with every principle of Freemasonry, and as such not for a moment to be tolerated or countenanced. The penalty for abuse of this great power by a Grand Master will arise from the pangs of his own conscience and from the loss of his Brethren's regard and esteem." Is it any wonder I find Masonic law interesting.

The third heading I have described as the Conscience of Freemasonry. The material under this heading is more intangible than under the previous two, but I think it is equally as important for an understanding of the principles of Masonic law.

All the law required to decide every question that might conceivably arise within the fraternity simply cannot be set forth in a code. If it were possible in the first place, the result of such an endeavour would be a volume so cumbersome that it would be seldom read and little understood. A good code is not the result of over-minute law making. Ehrlich, a modern German author on jurisprudence highlights the weakness of a code in a society that is always changing. He over-emphasizes his point with a colorful analogy. "To attempt to imprison the law of a time or of a people within the sections of a code is about as reasonable as to attempt to confine a stream within a pond. The water that is put in the pond is no longer a living stream but a stagnant pool, and but little water can be put in the pond." There must be more than a code of law to govern relations between men. I think we all accept the fact that much of our conduct is governed by a sense of honour and of duty, rather than by the less effective rewards and punishments that are set forth in a code of law.

In this area of Masonic law, I have a theory that is based in part on the historical development of our fraternity. You may recall that at the beginning of this paper I mentioned that law is not ethics, and that the problems of law are

solved on a lower level than the standards of ethics would require. The theory I have to suggest is that Masonic law is a blend of law and ethics and that questions of Masonic law are determined on a higher level than the standards of civil law require. This is why I like the heading of Conscience for third part of Masonic law.

We should keep in mind that the system of Freemasonry we are considering had its origin in 1717. This was the Age of Reason. Men believed in the words of Socrates, that the greatest good was knowledge, and the greatest evil was ignorance. They believed that reason and knowledge were the universal solvent for the troubles of the world. They believed that by arm-chair deliberation it was possible to construct a universal and unchangeable body of law that could apply to all countries, using as its foundation the reasonable nature of man. They believed that what ought to be could be made synonymous with what is. They believed that if reason established a moral principle it could simultaneously establish a legal principle to govern man's conduct. In other words, they believed in the law of nature.

The story of natural law begins with the philosophers of ancient Greece, continues through the pragmatic lawmakers of Rome and ends with the theologians of Christianity. The Greeks related law with justice and ethics. Plato's Republic is an attempt to establish justice through the wisdom of the philosopher-kings. The Romans preferred a code of positive law to theory but they recognized in their code certain unchangeable laws created by reason. The Christians gave strength to the theory of natural law by claiming for it a divine origin. This made it possible for law to prevail over the Divine Right of Kings by establishing the concept that while the monarch might be above the changeable rules created by man's will, he was bound by natural law, that is by the unchangeable rules sanctioned by divine origin.

In England Lord Coke claimed that not only the king but parliament was under the law and that if parliament were to enact a statute "against common right and reason" the statute would be void. This doctrine was confirmed by the courts of England in the 18th century but the idea has now withered on the vine.

Today the theory of natural law carries very little weight in the law of nations, but Freemasons should be aware of the part it played in the history of mankind. For example Bodenheim wrote "no other philosophy moulded and shaped American thinking and American institutions to such an extent as did the philosophy of natural law in the form given to it in the 17th and 18th centuries." Here is an extract from an American judgment in 1798 that we would not find repeated today. "I cannot subscribe to the omnipotence of a state legislature. An act of the legislature (for I cannot call it a law) contrary to the great first principles of the social compact cannot be considered a rightful exercise of legislative authority."

Today the theory of civil law is, in the words of Hobbes, that "authority, not truth, makes the law." Today, in general terms, we accept the principle that the legislature is omnipotent. Today, in law, we no longer attempt to find universal truth or universal rules to govern all men at all times. Our concept of the law is simply to make it satisfy the maximum of wants with a minimum of friction. The law of the state has moved beyond acceptance of the restraint of natural law, but moving beyond a point does not necessarily mean moving to a higher level. For myself I think the law has moved to the lower level of expediency, and it has separated moral concepts from legal concepts.

Masonic law does not need to follow the path of the law of the state. We should be as cautious about applying the rules of civil law to Freemasonry as we are about applying Roberts' Rules of Order to our proceedings. In Masonic law we need not separate moral concepts from legal concepts. In fact, our ceremonies require every Freemason to obey the moral law. We have a duty to obey the moral law. We have a duty to keep and perform every Masonic obligation and to act in accordance with Masonic principles, outside the Lodge as well as within. If we fail to perform any of these duties we are guilty of a Masonic offence. This is the Masonic law and it is clearly at a higher level than the law of our country.

Let me underline the difference between civil law and Masonic law by two examples. In June of this year, Mr. Justice McInnes of the British Columbia Supreme Court (*Regina vs. Bird*, 1963, 38 DLR 354) held that under the present state of our civil law the dictates of natural justice did not require the Chief of the Vancouver City Fire Department to show cause for dismissal of an employee nor to conduct a hearing of any description whatsoever. The rule of law is that the right to a hearing arises only if it is one of the terms of the original contract of employment. I think any Freemason would consider that on ethical grounds this falls below his standard of what is fair and just.

In the same month in Ottawa, the much criticized Federal budget was introduced by the Minister of Finance. One point that has escaped comment is the re-introduction of ministerial discretion into that part of our Income Tax Act that deals with corporate dividend-stripping operations. Ministerial discretion had been eliminated seventeen years ago after the report of a special committee of the Canadian Senate. This was because there is no proper review of the exercise of ministerial discretion. Here is what the Courts have had to say on the point (*Moreau vs. Federal Commissioner of Taxation*, 39 Comm. L.R. 65): "His reason is not to be judged of by a court by the standard of what the ideal reasonable man would think. He is the actual man trusted by the Legislature . . ." It offends the Masonic standard of justice that a man's conduct is not subject to review, and need not be controlled by the standards of a reason-

able man. This is one of the principles of natural law.

Lord Moulton once expressed a theory that appeals to me. In very short form it is this. All human conduct falls into one of three categories or domains of action. At one extreme is the area of complete freedom of choice. It makes no difference to anyone if I choose apple pie or raisin pie for dessert. At the other extreme is the area of positive law. I must stop for the red light even if the cross road is completely free of traffic. In the centre is the area of conscience. Here there is no law to govern our course of action and yet we do not feel that we have complete freedom of choice. We govern our conduct by our personal standards of moral values. I might be able to lie or cheat or steal and get away with it, but I do not because of conscience. This is described as the domain of obedience of the unenforceable. Lord Moulton goes on to say that the test of a strong society is the amount of human conduct that falls within this area of conscience. The amount that can safely be left to the people to be governed by their standards of morality. A weak society is one where an ever increasing amount of human conduct must be controlled by the arbitrary rules of positive law.

I believe that the area of conscience will always form a large part of the Masonic law. This is why the standard of conduct is higher for a Freemason than for a member of the community. Rules of law take us only part of the way. Conscience carries us the rest of the way. After all, the purpose of the law of our fraternity is not simply to enforce the will of the majority. It is to conserve values within the craft—to make secure the proper interests of all of its members. Law and order and a high standard of values are vitally important to the well-being and general good health of any community. We are vitally concerned with the good health and vitality of the Masonic community. Each one of us has given our fraternity a considerable amount of our time and whatever talents we may possess. We have each made up our minds to strengthen Freemasonry as much as we are able. To do this we need to understand the nature of the fraternity. A working knowledge of the principles of its law is part of this process of understanding. This will help us to appreciate better and to uphold those things which are an essential part of the fabric of Masonry—those principles of morality and of right living and of brotherly love that have been tested and proved by the experience of our predecessors, and that we should never forsake in the name of expediency. These are the things that will maintain our fraternity as a firm rock in the shifting sands of the modern world. These are the things that make Freemasons the leaders of their communities, influencing others by the power of a good example. May they always have our loyalty and our whole-hearted support. (Applause).

M.W. Bro. T. M. Spencer, Saskatchewan: M.W. Brother President, Brethren: Someone once said: "Coming events cast their shadows before."

That statement has an application to this evening's address. Two years ago I was privileged to hear M.W. Bro. Parker when he was Guest Speaker at the Grand Lodge of Saskatchewan, so I knew when I heard that he was to be the speaker this evening that the address would be of very high calibre, nor was I mistaken. We are indebted to you, M.W. Bro. Parker, for a masterful handling of a very difficult subject. Your treatment of this subject, Masonic Law, has been meticulous, penetrating and scholarly. It exhibited the discrimination in judgment worthy of the fine legal analytical mind which you possess. M.W. Bro. Parker, on behalf of the members of the Conference it is my privilege to express to you the most sincere thanks. (Applause).

President: Brethren, each year this Conference must arrange for its own perpetuation by electing a President for the ensuing year and it is customary for the Grand Masters present to select from among their number one who will preside during the next year. I will ask that M.W. Bro. Slessor, Grand Master, Manitoba;

M.W. Bro. Spencer, Grand Master, Saskatchewan; M.W. Bro. Hardin, Grand Master, Alberta and R.W. Bro. McKergow, Deputy Grand Master of British Columbia be a Committee on Nominations, with M.W. Bro. Slessor as Chairman. Will you arrange to report on Saturday morning, please. Brethren this meeting will convene in the morning at 9.14 a.m. R.W. Bro. Collett will you close this session please.

R.W. Bro. Collett: And now unto Him who was able to keep us from falling and present us faultless before the Throne, unto the One God, be all Glory, Dominion and Power for evermore. Amen.

So Mote it Be.

President: Brethren I declare this session adjourned.

Members were the guests of Cascade Lodge for refreshments, after which M.W. Bro. Morris Herman, P.G.M., Saskatchewan, showed some slides and presented a very interesting commentary on Freemasons Hall, London, England. This was much enjoyed by all present.

FRIDAY, SEPTEMBER 6th, 1963

MORNING SESSION — 9:15 a.m.

President: Good morning, Brethren. We will open this portion of our Conference with an Invocation by R.W. Bro. W. J. Collett.

R.W. Bro. W. J. Collett: Before the hills in order stood, or earth received her frame, from ever lasting Thou art God, to endless years the same. Help us, Our Father, in the midst of all this beauty to think in terms of Eternity and help us to realize that we are Thy sons, created for Eternity and that we live from Eternity to Eternity and that we can live Eternal life here and now. Amen.

So Mote it Be.

President: Brethren we are happy to have such a fine attendance here this morning and I want to repeat that we would be happy to have all the Brethren take part in the discussions. Now, in order that we may all know one another, I will ask each of you, commencing on my left, to stand, give your name, rank and Jurisdiction. (This was done)

President: Our first duty is to confirm the minutes and I will ask for a motion. Moved by R.W. Bro. McGregor, seconded by R.W. Bro. Garland that the minutes of the Conference of 1962, as printed and distributed, be confirmed. Carried.

Secretary: Bro. President, I understand that a number of members did not bring their copy of the Agenda with them, I do not have extra copies so I will read the details and ask that

each make notes as he may desire. (This was done.)

President: Brethren, we are again transcribing our proceedings and I ask that each of you, when you wish to address the Conference, come to the microphone, give your name and Jurisdiction. Now, we will proceed with our agenda. Our first paper is to be given by R.W. Bro. J. H. McKergow of British Columbia, the subject is Masonic Education and the discussion will be led by R.W. Bro. W. J. McGregor—R.W. Bro. McKergow.

R.W. Bro. J. H. McKergow: Bro. President, you will all know that the subject of this paper is one that has been substituted for the original one chosen. Now, in presenting this paper naturally I am going to read it, but I hope that you Brethren will be more lenient in your acceptance of it than an old lady in a Presbyterian Church in Scotland. This Church required a new minister and when the short list had been made out one particular young minister was called to preach and he read his sermon from beginning to end. The members of the session asked this old lady—whose word was always final in this Church—"What do you think of the new Minister?"

She said: "Well, I will give you just three points—he preached his sermon on three points. First of all he read his sermon, Secondly he didn't read it very well, Thirdly it wasn't worth reading." I trust your criticism will be less devastating than that!

MASONIC EDUCATION

Freemasons may well ask: "What is the future of Freemasonry?" Why is it that in spite of all the effort that has been made, and repeated publicity of the transactions of various Research Bodies, we are still grossly ignorant of the meaning and purport of the Craft? What does the average man know of Life? . . . Nothing! Even the greatest scientific mind, working on a worldly level, knows so little that the term "Nothing" is the only one capable of describing its infinitesimally small amount. Life is not to be found at the circumference of any thing. Life transcends, permeates, and yet is the Centre of all things.

Freemasonry has existed from time immemorial, but we must remember that everything advances, improves and broadens, and Freemasonry must keep step with the march of mankind, and adapt itself to the demands of the age, in order to fulfill the purpose of its existence. If, therefore, our young men are to serve Freemasonry, and make it effective, they must be taught what Freemasonry is, whence it came, what it brought from the remote past, and what it is trying to accomplish, so that we can apply its spirit and teachings to the problems of the day. This requires a program of education.

Most of us, I think, will agree that very little investigation is necessary to realise that we do little indeed to enlighten the mind of our prospective candidate. His education should commence as soon as he has stated a wish to become a member of our Fraternity. The information given at that time should be very general, but should point out that the Masonic Order aims to inculcate in its members high ideals, and emphasises belief in the Fatherhood of God, and the Brotherhood of man. No so-called Masonic Secrets should be given at this time. As a result of the information given him, the petitioner would then be aware of the nature of the organization which he is aspiring to join. The Brethren sponsoring his application into our Order, should, as far as possible, make certain that not only can he answer certain questions satisfactorily, but they could explain to him some of the Symbolisms of Freemasonry, and impress upon him the high standard of living, as outlined in the Antient Charges.

It is an old and true saying that first impressions and first teachings remain with a person for a long time, hence it is essential that a favorable impression should be created on a prospective candidate at the time of his application, and prior to his receiving the Degrees. It is my belief that every candidate, before receiving his first Degree, is entitled to, and should receive, an orientation on what lies before him.

Freemasonry is not such a secret organization after all. We have only to refer to the definition of Freemasonry, as contained in the Encyclopedia Britannica, where we find that five full pages are devoted to its history and meaning. This can be read by anyone, even though he has not the slightest interest in our Craft.

It is interesting to see how this important subject is dealt with in the Encyclopedia Britannica. It states that Masonry is a word used to describe the beliefs and practices of Freemasons, and the way in which local units, called Lodges, are governed and linked together. A Craft, rather than an Order, it is Secret only in having Rituals and other matters not to be divulged to non-members. A Society with Secrets, but not a Secret Society. Its places of meeting are prominently identified, and its governing bodies publish Annual Proceedings.

In order that the nature and development of Freemasonry may be explained, some account must be given of the following subjects:

1. The meaning of the word Freemasonry.
2. The Organization of the medieval building operations.
3. The connection between Operative and Speculative Masonry.
4. The foundation in 1717 of the Mother Grand Lodge, from which orthodox Freemasonry in its modern form is derived.
5. The relation of Freemasonry to Religion.
6. Masonic Ceremonies.
7. The diffusion of Freemasonry after 1717.

You see, my Brethren, the great amount of material for Masonic Education which can be taken from the Encyclopedia Britannica. There is enough material in it to keep a Lodge busy in Educational work for many Meetings.

About all that is hidden from the profane is our modes of recognition, and words. The Candidate should thoroughly understand the seriousness of the step he is about to take. We should endeavour to remove from his mind all thought of nervousness which he naturally feels prior to his Initiation. If a Candidate can enter the Inner Door in a state of mind which will enable him to follow his guide, and fear no danger, he is then receptive to, and ready to appreciate what is to follow. When a Candidate is properly prepared and advised in the anti-room, the ceremonies inside will take on a deeper meaning. This confidence and understanding can best be obtained if some well-informed and devoted Brother in the Craft takes the Candidate in hand, answers his questions, and creates in him a further desire to understand and practise the great virtues of Freemasonry.

I propose to examine the question of Masonic Education in some detail, and for this reason have divided my Paper into three parts:

1. Why is Masonic Education necessary?
2. What is the subject matter involved?
3. How Masonic Education of the Brethren can best be achieved.

1. WHY IS MASONIC EDUCATION NECESSARY?

The more thoughtful members of the Craft have at all times urged the importance of giving the Brethren a greater instruction. One very eminent Freemason has written: "What we require is to put more Freemasonry into men, and not more men into Freemasonry."

This statement, however, is so broad in its possible interpretations that, without a more precise definition, it is not easy to determine exactly what it is intended to imply. I think the inference is that the teachings of Freemasonry should become better known among men generally, and that the principles of our Craft should be the guiding principles of all men, but I believe that his words are also capable of the interpretation that those who have already been formally initiated into our Order should become more fully aware of the real meaning and purpose of Freemasonry. In other words: "Put more Freemasonry into Freemasons."

Accepting it in this interpretation, it would seem to indicate that the teachings of Freemasonry must be instilled into the Brethren, and, in order to do this, some form of education is obviously not only desirable, but also very necessary.

We might start the discussion with the question: "What is a Lodge of Freemasons?" The answer is stated: "An assembly of Brethren met to expatiate on the Mysteries of the Craft." To "expatiate" means, I think, something more than a mere recital of Ritual, and "the Mysteries of the Craft" would, I think, indicate that there is something more important than the surface meaning of the Ritual to be studied and sought after. I would suggest, therefore, that the answer to the question: "What is a Lodge of Freemasons?" would indicate that there is definitely something which has to be taught to the Brethren at the Lodge Meeting.

In one of the Antient Charges given in an old Book of Constitutions, we find a statement worded in very similar terms. It states: "A Lodge is a place where Freemasons assemble to work and to instruct, and to improve themselves in the Mysteries of the Antient Science."

Again that word "Mysteries"—I shall refer to this again later in my paper, but for the moment wish only to draw your attention to the fact that in these words there is a definite charge that the work of the Lodge shall consist of "instructing and improving" the Brethren.

The references which I have just made refer to the work of the Lodge generally, but if we consider the various charges which are given personally to the Candidates, we find that:

1. In the E.A. Degree, it is suggested that he should feel himself "called upon to make a daily advancement in Masonic knowledge."

2. In the F.C. Degree, he is expected to "extend his researches into the hidden mysteries of nature and science."

3. In the M.M. Degree, he is invited to "reflect on a certain awful subject."

Now Brethren, whether it be the daily advancement of the E.A. Degree, the researches of the F.C. Degree, or the reflections of the M.M. Degree, a Candidate must have assistance in his labors—his efforts must be guided. In other words, he needs to be educated.

In the charge given to the newly installed Worshipful Master on the night of his installation, it is stated:

"In like manner, it will be your province to communicate light and instruction to the Brethren of your Lodge. Forcibly impress them with the dignity and high importance of Freemasonry, and charge them to practise out of the Lodge those excellent precepts which are ever inculcated in it."

There can be no misunderstanding of the duty contained in these words. It is a direct instruction given to the Worshipful Master at the most important moment in his whole Masonic career. It places on him a responsibility to give proper instruction to all the Brethren of the Lodge, and also to see that each new candidate, as he passes through his Degrees, is given that light and understanding which is so vitally necessary to make his progress not only possible, but fully justified.

The following is an excerpt from an article in the New South Wales Freemason, which states the position very clearly:

"It is not the primary function of Freemasonry to initiate candidates, or to enlarge its membership. Were it so, there would be no basis for our laws against proselytising. The ordinary function of a Masonic Lodge—indeed the primary function of our Craft—is to train its members to an understanding of the truths which its Rituals and its Ceremonies are calculated to inculcate. Therefore it should be the duty of every Masonic Lodge to put into action a plan for the education of its members in Masonic history, symbolism and philosophy, devoting more of its meetings to this much neglected function."

Within the time available, I cannot deal more fully with this aspect of the problem, but I hope I have said sufficient for you to appreciate the reasons why Masonic Education is necessary.

2. WHAT IS THE SUBJECT MATTER INVOLVED?

In other words, what is it that we have to teach our Brethren?

As already stated earlier in this paper, and which I consider should be emphasised, candidates come into our Order ignorant of the Craft and its teachings, both material and spiritual, largely because there appears to be a mistaken impression that one must not tell a prospective candidate anything about the Craft before he is initiated. In my opinion there is quite a lot which can be said. In fact, I think it is quite true to say that Masonic Education should commence before initiation, whereas in

most cases, the candidate has been told practically nothing. The reason for this is probably not difficult to find, because the Proposers themselves, in many cases, are uninstructed Freemasons, and obviously incapable of giving the required information to the Candidate. Usually the limit of their teaching is to fill in the blanks in the candidate's application form, and, later on, in his Ritual Book.

Thus, it follows, that a prospective candidate's ideas of the Craft are often based purely on the social activities of the Brethren, probably because he has met many of them at Masonic functions. A prospective candidate must be made to realise that Freemasonry has a spiritual foundation. This might prevent some from joining, but it would ensure that those who do join are of the right material.

Listen, Brethren, to the first of the Antient Charges "Concerning God and Religion":

"A Freemason is obliged by his tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist, nor an irreligious libertine. He of all men should best understand that God seeth not as man seeth, for man looketh at the outward appearance, but God looketh to the heart. A Freemason is therefore particularly bound never to act against the dictates of his conscience. Let a Man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Freemasons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love. They are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess. Thus Freemasonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

There is nothing in that charge which you could not tell a prospective candidate, and I think that there is much in it that you should tell him. Incidentally I would remind you that in the Book of Constitutions, on the title page where the charges are printed, it is stated that they are "For the use of Lodges, to be read at the making of new Brethren, or when the Master shall order it." Few of us, I am afraid, have ever heard them so read.

Having considered some of the things which might be mentioned to a prospective candidate, we now come to considering the matters which might form the basis of instruction, after he has become a member of the Craft.

Broadly speaking, Masonic Education can be divided into three aspects:

1. The Material Aspect.
2. The Ritual.
3. The Spiritual Aspect.

Taking these in turn, the Material Aspect will obviously include information regarding the organization and administration of the Craft. It will deal with its recorded history from the period of the formation of the first Grand Lodge in 1717, down to the present time. It will instruct the candidate of the manner in which the Grand Lodges operate. It will explain the nature and importance of the Masonic Institutions, and the part played by them in the cause of Masonic Charity. These things may seem obvious to you, but usually the younger Brethren are left to obtain this information for themselves, whereas it should form the basis of the elementary education of candidates.

With regard to the second division of our subject—the Ritual itself—there is little that I need say here. This aspect of Masonic Education is the only one which at present receives any attention. Normally it is well covered by Lodges of Instruction. Suffice it to say that every Brother entering the Craft should be encouraged to make himself as proficient as possible in the Ritual at the earliest possible moment, otherwise any real progress in Masonic knowledge is impossible.

The third aspect of study, the Spiritual aspect, is the most important, and to this aspect I want to give more serious consideration. Much ink has been spilled by Masonic writers—many of these men of great enlightenment—in endeavouring to prove that Modern Speculative Freemasonry has developed out of the old Operative Craft. They have spent considerable time in research work, in order to discover how the transition from Operative to Speculative came about, and who were the first to become Speculative Freemasons.

It took approximately 100 years for the full emergence of the Speculative from the Operative, and it was not until 1717 that it came fully into the open, with the formation of the first Grand Lodge.

Brethren must therefore be encouraged to speculate upon the meaning and purpose of the Craft.

Freemasonry is said to be a system of morality, veiled in allegory, and illustrated by symbols. Freemasonry has also been said to exist from time immemorial. Any thinking member of the Craft will cast doubts on the latter statement if he regards Freemasonry in its purely material aspect. What has existed from time immemorial is (a) the system of symbolism which the Craft employs, and (b) the hidden truths which lie behind that symbolism. In all ages esoteric truths have always been taught by means of symbols, partly because mere words are inadequate to impart the message which it is intended to convey, and also because it has been, and still is, necessary to veil certain truths from the profane, and those who are not yet entitled to understand them.

The primary landmark of Freemasonry is a belief in the Great Architect of the Universe,

and the acceptance of this belief by all who become initiated into the Craft confirms that those initiated should have definite spiritual beliefs. It is obvious, however, that in actual fact not all who become members of the Craft are prepared to acknowledge the essentially spiritual basis of the Craft teachings, and to such Brethren a proper understanding of the Symbolism of the Craft is difficult, if not indeed impossible.

One is often asked for authority in dealing with the interpretation of symbols. It is asked by what authority do you state that such is the interpretation of a particular symbol. Brethren, there is no handbook of symbolism, no standard textbook which can be quoted by all and sundry. One must be prepared to accept the word of those who, having themselves studied, should be in a position to know. The purpose of symbolism is to make one think for oneself.

Symbolism is not something restricted to Freemasonry. Symbolism is as old as life itself, and exists everywhere around us in our daily lives. The very words we speak and write are merely symbols. Many of our actions are symbolical—we shake hands when we meet; we stand when the National Anthem is played; we use flags and standards; we wear rings on our fingers. With all these things, it is not the object itself which is important—it is the ideas which associate themselves with it in our minds.

So it is with the symbolism of Freemasonry, and as Freemasonry is a spiritual science, the symbols of Freemasonry are intended to make Brethren think along spiritual lines, so that when working in the Temple the thoughts of the Brethren may be raised from a mundane level to spiritual heights, and when the work in the Temple is completed, these high concepts of right living can be carried out into our daily lives.

Freemasonry is intended to appeal to the thinking man. The Ritual is but an outline. To fill in that outline a man who is resolved to become a real Freemason has to do some reading of what thoughtful Freemasons have written about Freemasonry.

Such are the matters to which we should devote our attention in considering the Masonic Education of our Brethren, and in the final section of this Paper I want to consider some of the means by which we might be able to achieve this purpose.

3. HOW MASONIC EDUCATION OF THE BRETHREN CAN BEST BE ACHIEVED.

Broadly speaking, Masonic Education can be conveyed to the members of the Craft in three ways:

1. By means of the printed word.
2. By verbal instruction within the Lodge.
3. By means of Study Groups.

Many Brethren like to pursue their own enquiries and their studies in private—in their own time, and in their own way. This should be encouraged, but it is necessary that a lead should be given to such Brethren, in order that they may know where to look for their information. Freemasonry being a science, it cannot be learned without study, and Brethren must therefore be prepared to read—and to read extensively.

As I mentioned earlier, there are many books which have been written about Freemasonry. Every Lodge should possess a library of books, and should subscribe to at least some of the Masonic Journals which are issued both here and overseas, and these books and papers should be under the jurisdiction of a Past Master of the Lodge, whose duty should be to see that they are made available to the Brethren of the Lodge.

It is not necessary for me to suggest any particular books on Masonic Teachings. The list is so wide and varied that I think it is better for each Lodge to select its own material. Personally, I think that Mackey's Encyclopedia is one of the best books on which any Freemason could start his search for more knowledge. I would urge every Lodge to adopt this idea of a Lodge Library.

The second method for the dissemination of Masonic knowledge is where instruction is given to the Brethren at actual Lodge meetings. The difficulty here is that so much is taken up with Degree work, that normally there is no time left over for this purpose. I feel, however, that this is a problem to which we should endeavour to find a solution. The Temple is the proper place in which instruction should be given, and the atmosphere of the Lodge room is more properly attuned to this purpose than any other place. We therefore have to consider whether it would not be wiser to limit the number of candidates, so as to leave a little time for the purpose of a short paper or talk on some matter of Masonic instruction—preferably on the ceremony which has just been performed. This may necessitate a slowing-up of the intake of candidates into the Lodge, but if the number of candidates coming forward is so large, the solution to that problem might be the formation of more Lodges.

There is one way which I would like to suggest to you in which instruction can be given at Lodge Meetings, at least as far as the young Freemason is concerned. Never let Entered Apprentices or Fellowcrafts leave the Lodge Room alone when the Lodge is raised to a higher degree. When such Brethren withdraw from the Lodge, they should always be accompanied by a Past Master, or well-qualified Brother, who can utilize the time in giving them some Masonic instruction.

I would also like to suggest that each Lodge (in addition to the usual instructor of the candidates between the degrees) should select a skilled Brother, whose essential duty it would

be to look after the question of Masonic Education. This Brother would be responsible to see that each candidate, as he passes through his degrees, is given the requisite knowledge to make his advancement not only possible, but justified.

I am well aware that hitherto it has been regarded as the duty of the Proposer to instruct his candidate, but to my mind this method has failed, because in the vast majority of cases, these brethren are not themselves sufficiently skilled to be able to answer any but the most obvious of enquiries. This Brother's work would consist in giving such information to the candidate as lies within his capacity; but even more than this, of making known to the candidate where he could obtain further information.

Much of the ignorance which prevails in the Craft is due more to the fact that individual Brethren do not know where to go for information, rather than to the fact that information is not given to them directly by their Lodges. Therefore, the Brother selected for this particular service must be one who has had considerable experience in the Craft. He need not necessarily be one with a profound depth of knowledge in any of the three paths of Masonic knowledge which I have mentioned, but he must rather be one who has the knowledge as to where information can be obtained.

The third method of dissemination of Masonic knowledge for the education of the Brethren is through Study Groups. I believe that there are not nearly sufficient Study Groups in existence, and I would like to see many more come into operation. Every centre where Lodges meet should have its Study Group.

I realise, however, that until the interest of the Brethren within the Lodge is aroused, little can be done. First we must begin to give education in our Lodges, and through our Lodges of Instruction, and then Brethren will be encouraged to join Study Groups, where they can add to their education on a slightly higher level.

My remarks of course are more particularly directed to those members of the Craft who are Masters and Past Masters, but I believe that everyone can exert an influence on his Lodge to bring about a greater awareness to the necessity for giving this matter of education more attention.

While speaking of Past Masters, I would like to add that from time to time I have heard such Brethren say that they welcome any opportunity of service to the Lodge; that they fear that, having passed through the Chair, they are in danger of being "placed on the shelf." Brethren, no Past Master worthy of the name should run any risk of being "placed on the shelf." There is work in Freemasonry for all Past Masters, except perhaps those aged worthies who, after a life well spent in service to the Craft, should be allowed to retire from their labours, and spend the closing years of their life watching others carry on with the work.

I believe that the Brethren of the various Lodges can do much to provide the facilities which will make Masonic Education more readily available to the Brethren of the Craft. I am sure there are many well-known Brethren who are sufficiently qualified to give some knowledge to those candidates just coming into the Craft, and that is the point from which we must start.

The best way to learn any subject is to try to teach others that subject, and a vastly increased understanding will come to any Brother who tries to pass on his knowledge to others.

I believe that we should all work in the cause of Freemasonry, and our work should be along the lines I have indicated, so that by our united endeavours we may all help to raise Freemasonry to its highest ideals, and thus help it to achieve its true purpose.

I do not suggest that it will be easy, especially in its early stages. I am only too well aware that in many Lodges there will be opposition from some of the older Past Masters at any attempt to alter the old order of things, but, Brethren, I believe that we have now arrived at a period in the evolution of our Craft when the old order changeth, and a new order is coming into being, and that new order can be materially affected, if it is influenced by a proper understanding of the tenets and principles of our Craft.

Moreover, if the members of the Craft have a better understanding of our Ritual and Ceremonies, the whole of our Lodge work will become uplifted. The Officers will perform their duties more intelligently, and the candidates will start their Masonic careers under the most favorable of circumstances.

The members of the Craft as a whole will then realise that Freemasonry is a life to be lived, and Freemasonry will begin to achieve that purpose for which I believe our Modern Speculative Craft was formed—that men the world over can learn to live together in brotherly love. (Applause).

R.W. Bro. W. J. McGregor: M.W. Bro. President and Brethren, before proceeding with the discussion of R.W. Bro. McKergow's paper on "Masonic Education", allow me to first take this opportunity of expressing to you, M.W. Bro. Hardin, and through you to the brethren of the Grand Lodge of Alberta, the very sincere appreciation of Mrs. McGregor and myself, of the untiring hospitality so generously being extended to us during our stay in this mountain wonderland. I am also very happy to again have the privilege of associating myself with the other members of this conference in welcoming our visiting brethren from other Grand Jurisdictions on both sides of the line. This opportunity of meeting with brethren from near and far, in such friendly quarters and conditions, is one of the fine assets derived from our Western Conference.

And now M.W. Bro. President—to the subject at hand. I feel certain that I am expressing

the sentiments of all present, when I say that this has been a splendid paper and you, Bro. McKergow, have made a real contribution to this conference. The paper is practical, and for that reason if no other, I am happy that it was assigned to me. I am happy that the thoughts herein expressed are paralleling our endeavours in Manitoba. We feel that if Freemasonry is to prosper then those who are in controlling positions must bend every effort towards the extension of Masonic knowledge and the constant practice of its precepts.

Again our brother points out, as we in Manitoba have been saying so often, that the greatest of care must be exercised to see that as candidates for Freemasonry we accept only that material which we hope will enhance our cause. The candidate's reason for wishing to join must be searched, his background must be searched, and the words "freely and voluntarily offers himself, etc., must apply to a man who has been clearly informed on what he is joining, and still feels that Freemasonry is what he is seeking.

I like the manner in which our brother approaches his subject. I like his divisions of his theme: 1. Why is Masonic education necessary? 2. What is the subject matter involved? 3. How Masonic education of the brethren can best be achieved?

This last division he has again subdivided into three parts: 1. By means of the printed word; 2. By verbal instructions within the lodge; 3. By means of study groups.

He refers to the importance of first impressions on a candidate, and here we agree that the Stewards have a real opportunity to start a candidate on his first Masonic journey in the proper mood and by their courteous and dignified manner remove from his thoughts all fear of buffoonery, leaving his mind clear to absorb that which is worthwhile.

I like very much his slogan: "Put more Freemasonry into Freemasons." Our Brother speaks as an oracle when he says: "The best way to learn any subject is to try and teach others." Speaking in the venacular "You can say that again." Therefore as our brother points out, if the prospective candidate or the younger brethren are to be informed on the general and vital information regarding our Craft, then we must first study ourselves.

It is quite true that the seeking out of Masonic educational material can prove confusing, with references here and references there; often meeting back at the point of commencement. Our brother's reference to the Antient charges concerning God and religion, sets forth much of this knowledge quite concisely and should be passed on to the attention of the masters of our lodges. Without seeking in any way to branch away from this paper it becomes more increasingly evident how much the success of a lodge, in any one year, depends on

the thoughts and efforts that the master and his principal officers bring to their accepted responsibilities.

The suggestion that a past master, for instance, retire with any retiring junior brethren, due to the lodge being raised to a higher degree, and in the ante-room make use of this time to impart to the novice further Masonic knowledge, is also a thought that could well be made use of. Many of our lodges in Manitoba have adopted the custom of having the I.P.M. elected as Tyler, after he has completed his term as I.P.M. This keeps a well-informed brother in the ante-room at all times.

Masonic education, unfortunately, cannot be imparted as it is in our schools and universities, where examinations are written and varying degrees of knowledge must be acquired before the student is acceptable. In Masonic Education it is possible, through learned brethren, to lead the brother to the Masonic fount—but the drinking he must do on his own. I feel that reasonably simple addresses on our Masonic symbols, origin and progressive history delivered by capable brethren, not too lengthy, stand the greatest possibility of being unwittingly absorbed. Therefore I feel that Masonic talks is one of our best mediums of education.

I do not imagine that I am expected to refer to this very splendid paper, in its entirety and I have therefore, as briefly as possible, sifted here and there. Quite possibly in so doing I have missed many other important points, which other brethren may care to comment on. Referring back to our local lodges it would be a great objective to so conduct them, that every member would feel that he is an important part of that lodge, and also that each would feel free at all times to approach the master and ask: "What can I do to help?" That would be an ideal situation would it not?

So once again, in closing, may I extend to you R.W. Bro. McKergow, our appreciation of this very fine paper. Applause.

President: Thank you Bro. McKergow and Bro. McGregor. Brethren the matter is now open for discussion.

R.W. Bro. T. Gordon Towers: Bro. President and members of the Conference, as one of the Alberta representatives I don't wish to set Alberta above any other Jurisdiction but if we are to get the best value out of this Conference we must exchange ideas and it is our Grand Secretary's proposal that I mention to you the fact that we, in Alberta, have a letter for a prospective candidate which he must study and then sign and return to the Secretary of the Lodge before he is given a Petition. The petitioners thus selected should have a knowledge of our Craft on which he can build his future temple. Some of the fundamental questions that he might be asking are answered in the letter. A brother, perhaps, after he has become a Mason may suggest that he actually has no firm belief in God, in the Grand Architect

of the Universe. When questioned as to how he became a Mason and how he answered the all important question in the Lodge he replies that someone lent over his shoulder and told him what to say. This should never happen, the question is the most important one in our ritual and the Candidate should be permitted to answer entirely on his own. I will read the letter in its entirety.

GRAND LODGE OF ALBERTA, A.F. & A.M.

Address
..... Alberta

Date

Dear Mr.

As you have expressed a desire to become a Freemason we presume you are willing to consider thoroughly the step you propose to take. The exact nature of the Masonic Order is unknown to you now and we deem it advisable, before you sign an application form, to inform you on certain features and phases of the institution. Please read and consider this letter carefully, you will then have a better understanding of the duties of a member and what is required of him.

Freemasonry has, in all ages, insisted that men should come to its doors of their own free-will and accord, as no one is authorized to solicit members. We expect those who apply to have a favourable opinion of the Order and not to be attracted by curiosity.

The Masonic Fraternity is an organization founded on high ideals and sound moral principles. The membership consists of men of good character drawn from many classes and creeds. Its teachings are based on a belief in God, the immortality of the soul and the brotherhood of man. An Athiest cannot be a member.

We believe in God and welcome men of all creeds. We endeavour to teach a man the duties he owes to God, his country, his family, his neighbor and to himself. Masonry does not interfere with religion or politics but strives after light and truth, endeavouring always to bring out the highest and noblest qualities of men. We do not permit any political discussion in our Lodges but we demand of each member true obedience to the laws of the country in which he resides.

Freemasonry is not a service club, nor is it a benefit society, valuable as these bodies are. We have no provision for sick pay or any other benefit. Our help is always extended to those who through unforeseen circumstances and through no fault of their own, have met with misfortune.

There are three degrees in Craft Masonry. The first is the Entered Apprentice, the second

the Fellowcraft and the third the Master Mason. Each degree requires a vow of secrecy which does not in any way conflict with your duty to God, to humanity or to the country in which you reside.

Your admission to the Craft will entail certain financial obligations which you should be able to discharge without detriment to yourself or those dependent on you. In addition to the fees payable on your entrance there will be annual dues for the support of the lodge. These amounts you can ascertain from the member to whom you have spoken. If you become a member and receive the three degrees, you will be expected to attend as many meetings of your lodge as you can.

The petition form contains questions which must be answered truthfully. When the lodge receives your completed petition a committee of members will make close enquiries about you. After receiving the committee's report the members will decide whether it is wise for you to join the Fraternity at this time and you will be advised of their decision.

We trust that you will consider these statements in the same spirit of honesty and friendship in which they have been presented to you. Should there be some other points on which you desire information, will you please apply to the undersigned.

Yours very truly,

Secretary.

..... Lodge No.

I have read the above letter and I wish to receive a petition form in order to apply for membership.

Signed

Date19.....

(Petitions for Initiation should not be given out until this form has been signed by the petitioner and returned to the Secretary.)

President: I wonder if one of the Brethren from Manitoba could tell this Conference of the material prepared by M.W. Bro. Donnelly and made available from the Grand Lodge Library, one form is "What may be told a prospective Candidate.

M.W. Bro. A. C. Slessor: Bro. President, we do have a Declaration of Principles printed on a letterhead, which must be read by the prospective candidate before he gets a Petition and signed by him, it defines the things mentioned in the letter. I think it is a very fine letter.

M.W. Bro. T. C. Jackson: Bro. President, we in Manitoba, as our Grand Master has just said, have a 'Declaration of Principles' which includes some of the points expressed in this letter of Alberta's Jurisdiction. On the front part of the Petition the Petitioner signs a statement: "I have read and understand the Declaration of Principles printed on the back hereof." In addition to this, M.W. Bro. Donnelly, our Grand Librarian,

has prepared a letter some two or three years ago for use by Constituent Lodges. This letter set out matters that could be told a person who is not a Freemason. This material is available to Lodges who wish to use it. After a man is Initiated we have the Mentor Plan.

M.W. Bro. M. Herman: I must congratulate the authors of the papers, I was pleased to find mention of traditional history and the difficulty some have had in the interpretation of this history. If we just remember that Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols we recognize that the traditional history of Freemasonry is allegorical rather than factual, I don't think we are going to run into much difficulty. If we bear in mind, and stress that in our education we will be travelling along the lines that Freemasonry is trying to inculcate in each and every one of us. In the Jurisdiction of Saskatchewan we have a system of education and a great deal of stress was laid this morning on the education of the candidate prior to and during his degree, but education does not cease there. We in Saskatchewan stress that education must continue after the degrees and point out that many facilities are available through Grand Lodge.

We have a monthly Bulletin, called 'The Tracing Board' and this includes an article by the Education Committee. We urge members to read the Tracing Board. We also urge our Candidates and our members to read the Grand Lodge Proceedings and the Constitution as well as the By-laws of the Lodge. These are very important because if they understand these things they have a conception of what we stand for and what we do. Then we have The Mentor Plan, which is primarily one of education and we urge the Worshipful Master to appoint a Committee for this. This Committee comes into personal contact with the candidate and they discuss various phases of Masonry with him. Then each of our Constituent Lodges has the Banff Conference Proceedings and the All-Canada Conference Proceedings and we urge that these be made available. About once each year we publish a list of books available through Grand Lodge, books that are well worth reading. Finally we have started a tape-recording section in our Library, which is available to Constituent Lodges. I am quite sure other jurisdictions work along similar lines and there is no need to say that material is not available or that well-skilled Brethren are not available to assist. I think we should continue to stress that education does not cease with the degrees and much material is available to those who wish to obtain it.

President: Thank you Bro. Herman. At our All-Canada Conference in Winnipeg last February, M.W. Bro. Donnelly prepared and presented a paper: A Short History of the Craft, based on provable Facts. It is a very short and well prepared paper and I understand that it has been printed in booklet form and is available through the Grand Lodge of Alberta.

R.W. Bro. A. E. Duff: Bro. Chairman and Brethren, before I say what I would like to say, I would like to echo the words of my friend, Bro. McGregor and express on behalf of myself and Mrs. Duff, our appreciation of the very fine reception that we have received since our arrival here. We were fortunate in being allowed to attend this Conference last year. We have been living during the past year on the memories of the hospitality and kindnesses bestowed upon us at that time and we have come back in the hope and the realization that we will have another year of very happy memories to look forward to and we do hope that we shall be allowed to come back and associate with this Conference in years to come.

Now, I would like to congratulate Bro. McKergow on the very fine paper which he has given on Masonic Education. It was down to earth, it was realistic and the discussion as given by Bro. McGregor was very fine and constructive.

This question of education is something that is always discussed, is always brought up, and there is one question that is always asked of candidates, stereotyped, as mentioned in Bro. McKergow's paper, and Bro. Herman mentioned it as well, that is the question: "What Is Freemasonry?" and back comes the answer: "A beautiful system of morality, veiled in allegory and illustrated by symbols." Very, very high sounding, very beautiful, but unfortunately not very enlightening. I think that probably the question might properly be put in another way, "What is the something that is called Freemasonry, what makes it tick, what keeps it going, what has sustained it throughout the years?" I think I asked last year, what peculiar lure leads men to it, by what magic spell does it hold? I think sometimes that one of the questions that is asked by Freemasons is one that probably gives us greatest concern, that is: "What can we tell our wives, what can we tell our families, what can we tell our friends about Freemasonry?" The fact that this question is not being asked by our younger members of the Craft, but by members who have been associated with it for years seems to me to be a crushing indictment, a castigating reflection, if you like to put it that way, of our manner of instruction and the methods by which we conduct our work. We must realize, of course, that as Bro. Parker said last night, the question of Landmarks; we can't change the Landmarks but things do change, we must realize and we must bear in mind that all social problems are changing, they are subject to the inevitable change. Social institutions must be able to adapt themselves to the shifting conditions that ceaselessly come with the passing of the years. This is true, I think, of institutions of government and education, of industry, of institutions of religion. It is also true of institutions like Freemasonry. They are all alike, they must be able and willing to adapt themselves to the shifting conditions of the passing years. All alike they must prove their worth by the results that they achieve in the lives of men. The matter of

education—of course we are not all scholars—sometimes I think that we do try to be too academic in our education, we talk over the heads of the younger members and the oral method of education, I think, if we get into small groups, we call them seminars I believe, are to my mind the best method. Going to one another's homes in small groups of three or four, discussing questions and answers over a cup of coffee, I think that is the method that probably would achieve best results in the matter of education of our brethren. I think too that before joining, when a man approaches a member we should get in closer touch with him, not just sign the application and put it in—that is what most people do, sign the application, hand it to the Secretary and that is the end of it. I think we should have them in to our homes, talk with them, discuss the attributes of Freemasonry, what it means, what it stands for and then we would have a greater understanding—a man would know what he was going into before starting. I don't know whether I have made myself perfectly clear on this point or not, but I think that before we start we should have these men harmonized and they will realize what they

are going into and the calibre that we would get would be much better. Thank you for the opportunity of saying these few words. (Applause).

President: Has any other Brother any thoughts he would like to express? Thank you Bro. McKergow for a fine paper and the thoughts it engendered. We will now move on to our next paper which is The Responsibilities and Duty of a Committee of Enquiry. It will be presented by M.W. Bro. Slessor, Grand Master of the Grand Lodge of Manitoba and discussion will be led by R.W. Bro. Collett, Deputy Grand Master of Alberta.

M.W. Bro. A. C. Slessor: Bro. President and Brethren, like the previous speakers I, too, would like to take this opportunity of expressing the gratitude of my wife and myself for the very fine hospitality extended to us since we arrived a couple of days ago. This year we are happy to be accompanied by Bro. Letnes and Mrs. Letnes, friends for over fifteen years.

The paper that I selected is one that has been given at this Conference on two previous occasions, but I thought it merited further discussion.

THE RESPONSIBILITIES AND DUTY OF THE COMMITTEE OF INQUIRY

THE RESPONSIBILITIES AND DUTY OF THE COMMITTEE OF INQUIRY

It is not my intention to deal exhaustively with the subject of this paper, as it has been most fully and carefully presented in a paper given to this Conference by Bro. Fred C. Wilson at the 1947 meeting, and again by Bra. Hedley Auld at the 1951 conference.

It may be a repetition of a much used expression that the efficacy and welfare of the Order depends in large measure on the quality of the membership. But what would be the measure of such quality? No person elected to membership is endowed with all the requisite characteristics, and certainly no one, at the time of his admission, lacks them all. Do we expect too much of our committees of investigation? It would seem that same day. To carry out an investigation such as some Masonic thinkers have in mind, would require persons especially trained for this kind of inquiry. For instance it is considered by many that a knowledge of the petitioner's home life is desirable. If, however, the committee is not reasonably well acquainted with him, this information might be difficult to obtain, even if several interviews were undertaken. None but those well acquainted would know whether the petitioner has any weaknesses or undesirable tendencies, and even those trained in physiological experiments often have difficulty in recognizing these in individuals.

Certainly the Master of a Lodge should make the selection of the members who are to serve on the Committee of Enquiry one of his primary and most important decisions. This is not a Committee in which inexperienced brethren should be requested to serve. It is my opinion that there is an advantage in having a Com-

mittee of experienced members act on all petitions that may be received during the year, rather than following the practice of some Masters in naming a different Committee for each Petition.

Modern habits of living, changing social tendencies, the activities of business and service organizations tend more and more to absorb men's spare time. The committee should endeavour to determine to what extent the petitioner is engaged in one or more of this type of organization and to what extent these memberships would prevent or cause him to neglect his Lodge, by irregular or extended lengths of non-attendance at its regular meetings. While regular attendance at Lodge meetings is most desirable, there is another aspect into which the committee might enquire. We place particular and oft repeated emphasis on what the Lodge can do for its members. Some thought should be given to what contribution the petitioner could make to his Lodge. Mere attendance, while earnestly solicited and most helpful and encouraging to the officers, does little to enhance the good and welfare of Masonry.

One of the resulting evils, which is creeping in, is the all too prevalent practice of solicitation. Few will value, to the same extent, membership in an organization which they have been asked to join, as they will place on one in which they become members because of inherent good qualities, a respectable standing in the community, a good name and one in which their application is personal and given of their own free will. Some Grand jurisdictions constitute soliciting, a Masonic offence. It might be well if more adopted similar regulations. The difficulty, of course, would arise in the policing of such regulation, but notwithstanding, once

soliciting by a member, had been established, immediate and severe action should be undertaken.

Brethren, as I stated at the outset, I have not prepared a lengthy article on the subject of the composition, duties, or the method of approaching these by committees of investigation. I have set down a few thoughts of such a nature and in a manner as would, I hope, provoke a certain amount of discussion.

R.W. Bro. W. J. Collett: M.W. Bro. Slessor has opened up a very important subject and I think that this fits in very well with all the things that have been said since the opening of the Conference about Masonic Education. The Committee of Enquiry is not a permanent Committee. It is a Committee which must be appointed privately to consider each Petition and it should be composed of well-skilled and active Masons. Now I don't quite agree with M.W. Bro. Slessor when he says that we sometimes expect too much from the Committee of Enquiry. We can't expect enough from the Committee of Enquiry. I think the Committee of Enquiry although primarily concerned with the character and the suitability of a Candidate, is the start of Masonic Education, or should be the start of Masonic Education, as far as the Candidate is concerned. I think it is quite correct for M.W. Bro. Slessor to say that in one interview the committee cannot find out all it might like to find out about a man, his character, his attitudes and so on. It is not the job of a Committee of Enquiry to pry into these things, or to be overly curious. On the other hand we should not allow ourselves to drift into an attitude of complacency about the Committee of Enquiry. I think the time has come, as some Brethren have already said this morning, to think in terms of a change as far as the Committee of Enquiry is concerned, and to think of it in terms of the primary start in the education of an applicant for acceptance into the Masonic Lodge.

We do not believe in solicitation, but once a person of his own free will and accord has decided that he wishes to apply for membership in the Masonic Lodge, then the propaganda machine of the Masonic Lodge should swing into action. I think the Committee of Enquiry should be the first cog in the propaganda machine by which a man is made a Mason. The fact that the applicant must decide for himself is likely to lull us into a sense of false security. We think of the Masonic Lodge as being an Ancient Order, we trace its symbolism and its origins away back into antiquity, we think it is from eternity to eternity. It is the way some people think of the church, but this is not necessarily so. It is quite possible that a hundred years from now, two hundred years from now, the Masonic Lodge may have disappeared from our society, unless we make sure it doesn't. Similarly, the Christian Church may disappear from any effective place in our society unless we make sure that such an eventuality does not occur. In many respects the Lodge is like the church. It is very sure of itself. It feels that nothing can destroy it but this is not so.

Here is something that happened this summer which brought this fact to my attention. We have a cottage up at Sylvan Lake just north of Calgary. We go up there for the summer. Some person in authority in the United Church of Canada decided that the cottagers in Sylvan Lake ought not to be left alone during the summer so they stationed a summer minister at Sylvan Lake. An old hall, containing a tinny old piano was hired as the place where this young chap was to conduct services. What they failed to do was tell anyone about their plans. The first Saturday night we were in Sylvan Lake I was sitting in our cottage, a knock came to our door and a young man appeared and introduced himself as the minister in Sylvan Lake for the summer. This was the first I had heard about it, and the result was I had to go to church on Sunday morning! There were four people there—myself, my wife and two others. There were hundreds of cottagers in Sylvan Lake who were members of the United Church of Canada. This is the type of silly thing that we do in the church and we do similar things in the Masonic Lodge. A person puts in a Petition, we sign it, we send out a Committee of Enquiry to spend about five minutes with him and then we think we have made a Mason. But we haven't. We have an absentee and that is just about all we have. When I became a member of the Rotary Club in Calgary, a Committee from the Club called on me and they brought along a number of little Rotary publications and they introduced me to what they call "The Four-Way Test". Three prominent business men in the City of Calgary spent a whole evening talking about the Rotary Club, its International connections, its community, service projects, what is expected of a Rotarian in the community. I don't know if all Rotary clubs do this, but this is what they do in Calgary and then after I was accepted to the club they told me that one of my first responsibilities was to go to a fireside. At that fireside there were four new members of the club and six older members of the club. We sat around for the whole night and talked about the Rotary Club and its purposes. Now, I think that this is what the Committee of Enquiry should do and I think if you get four good Masons to sit down for an evening with an applicant and talk about the Masonic Order, what it is, what it means, and so on, that it will find out more about that man in this discussion than it will if it enquires into his personal life and the other things that the Committee of Enquiry usually enquires about. I think that the Committee of Enquiry should be the start of the process of Masonic education and that some of the things that have been mentioned this morning by other speakers are the things that we should talk about. We should talk about the Ancient origins, and the symbolism of our work. We should talk about the Temple of Solomon and its connection with Freemasonry. Another thing we could talk about is the secrecy of the Order. I agree with what has been said that there isn't very much that is secret about the Masonic Order any more in the usual way of interpreting secrecy. But there is another interpretation of secrecy. Carlyle once

wrote this: "Thoughts will not work except in silence." Neither will virtue work, except in secrecy. Like all other plants, virtue will not grow unless its roots be hidden, buried from the light of the sun." Now this is the real meaning of secrecy in the Masonic Order. The thoughts in our minds start first of all from the secrets of our own hearts and then they are nourished and they grow by the warmth of the rays of the sun that come from the inspiration that we receive from the Masonic Order. Nature has all kinds of secrets and the scientist by his thoughts and his research drags out of nature the secrets that the Almighty God had buried in the heart of the ground.

The Mason that sits over on the side and watches the Degree is impressed by something that is said and in the secrecy of his own heart a thought begins to grow. The thing that we should tell the applicant for membership in the Masonic Lodge, is that we hope by the things that they see and hear within the Masonic Lodge is their own secret thoughts and ideals will blossom out and become an important part in their lives. In other words, Freemasonry should start a man thinking. There aren't many people in this world that think today. We tear around in our automobiles from one place to another, we go here, we go there. Very few people sit down and really in quietness and in secrecy do very much thinking. Another thing that can be said is that the Committee of Enquiry should impress upon the applicant that Freemasonry provides a person with a standard of life that is one of the highest standards that the world has ever known and will in no wise contravene the standards of his own society or his own religion. The Committee should make sure that the candidate understands that Freemasonry is not a religion, cannot take the place of his church, but that it is basically and essentially religious. This is a thing that is not generally known amongst people who are outside the sphere of Freemasonry. The Masonic Order goes to church once in a while as a Masonic Order, so does the Rotary Club and so does the Kiwanis Club, but what does that make the Freemasons, Rotarians and Kiwanians? Probably the only time in the year that most of the men have been to church. This does not indicate anything at all and it does not bring to a person the real meaning of Freemasonry. But an individual should know that the Order to which he is applying is concerned with a spiritual approach to life so that he in knowing this will not be embarrassed when he comes in to the Lodge and

sees the Volume of Sacred Law open on the Altar. I think that the applicant should understand that Freemasonry is engaged in a great quest that involves the unveiling of the eternal to the contemporary world. The Masonic Order attempts to bring the eternal into everyday life and I agree with the Brother who said this morning that phrases like "a beautiful system of morality, veiled in allegory and illustrated by symbols" to most people they are just words. Somehow or other we have got to find a way to interpret those words—they are beautiful, they are good English, but they must be put into the type of language that people speak today and this is done by making sure that the person that is applying for admission to the Masonic Lodge understands that our main task, through symbolism, through our secrets, through the words and through the legends is to put things that are eternal into contemporary and everyday life. Then a candidate must understand that Freemasonry is a Fraternity. When he comes to Lodge he comes to a Fellowship. What makes a Conference such as this is a success? It is that we get to know each other as individuals.

We are proud of our Order, I know that we are, but so often people don't know that we are proud of it. Too often applicants are not made aware that they are entering a living Fellowship. If we are going to exist a hundred years from now we just have to be propagandists—that is the only word that I can think of—and our Committee of Enquiry should be a cog in the propaganda machine.

We are building every day,
In a good or evil way,
And the structure as it grows
Must our inward self disclose,
'Til in every arch and line,
All our hidden thoughts outshine.
Do you ask what building this,
That can show both pain and bliss,
That can be both dark and fair?
Lo' its name is Character.
Build it well what e'er you do!
Build it straight and strong and true!
Build it clean and high and broad
Build it for the eye of God!

Applause.

President: Brethren we have reached the time of adjournment. We can continue the discussion of this paper following lunch, so we will adjourn, to meet again at 2:00 p.m.

AFTERNOON SESSION — 2:00 P.M.

President: The Session will come to order.

We are not closing this discussion until all has been said. If you have anything you wish to say, or any Brother has anything further to say in this, or Brethren, we will be pleased to have you come forward at this time. Brethren, let me repeat again, I would be very interested in having all Brethren from whatever Grand

Jurisdiction, take part in the discussions. Bro. Perdue.

R.W. Bro. Dr. H. S. Perdue: Bro. Chairman, Brethren, I was rather naive, as a newcomer to this great gathering—I thought that for the first year I could come here and sit in the easy seats and pick up pearls of wisdom at my own

discretion, keep quiet and go home and mull over it and perhaps when I got a little more seasoned that I would be given the opportunity to speak to you. However, I have been informed that I am expected to hold up my end for my Province and furthermore that I would be very, very remiss if I don't follow the pattern that has been set this morning and express the great pleasure that it has been for my wife and myself to visit in this delightful spot and to accept the hospitality which has been so generously extended in Banff. I can assure you that it has been appreciated. I am not unfamiliar with the mountains because I worked as a geological student in the mountains in the Crownsnest area, in Kimberley and so on more years ago than I care to remember but it is a delight to get back and see some of the formations.

I want also to compliment Bro. Rivers here on the masterful touch he has shown in organization and I must say Bro. Rivers that I marvelled last night how you called everyone by name and gave the information of where they were from. I wish I had your memory.

My calling as a scientist handicaps me to be an orthodox Freemason, and I hesitate very much to get up and say anything to a group of Masons, not that I am ashamed of what I might say, but because I am afraid of being misunderstood and I have had that sad experience in the past. As a scientist I am trained of course to look for things that aren't obvious, to be very exact if possible and to keep an open mind. To a scientist things are not always what they seem.

I am greatly interested in the paper under discussion, but I wonder whether we are putting the emphasis on the right place. It was suggested that the duty of this investigation Committee was very, very important. I couldn't help but feel that if the investigation Committee carried out its duties along the lines that were suggested that it throws a tremendous responsibility on them. I would certainly hate to be on an investigation committee that went into a home and met the man and his wife and asked a lot of questions and then had the man turned down on a ballot in Lodge and I have seen that happen too often. I know one man who had three different character committees, three different times he put in his application, they reported on him favourably and the Lodge turned him down. Now, I think in the community where the husband and wife both know who is asking all the questions and then he gets turned down, it might give Masonry an unfavourable impression in the eyes of the public. I am not saying that investigation should not be made, but I am wondering if it shouldn't start before them, the sponsors shouldn't bring an application unless they are pretty sure and that the candidate should be pretty carefully screened at that stage before the investigation committee takes over. Furthermore, I can't help but feel (at least Dr. Collett will have to agree with me because of his calling) in a sense we are not too far from the church. I don't think the church can turn

down a sinner very well and I wonder, if we are aiming for universal brotherhood, how we ever expect to get it if we say right away that there is a certain section of men who cannot get into our Order. Surely we exist to make men better. If we accept only men who are perfect why we may find ourselves running towards oblivion a little faster than we might be at the present time. It is all very well to think of the candidate, but I wonder if we are making a mistake in thinking that many of the weaknesses that we have in Freemasonry are due to our candidates. Maybe some of us are to blame ourselves. We have a great regard for the Craft and we know what it can do, we know what its teachings are, but we are so busy doing other things that maybe we aren't looking after our own duties in the Craft? Maybe if we looked after our own duties in the Craft we wouldn't have to worry so much about trying to build it up by collecting better candidates. Maybe we need to examine ourselves a little bit in this connection. I know quite well that it is easy to criticize, it is harder to get a correct solution, but as Masons we have to try for that end and I think first and foremost each one of us here in our home Lodges, each member should say to themselves: "Am I doing all that I should do to make this Craft what it should be?" I think essentially we are a Brotherhood—to my mind that means a Fellowship. I have been in many Lodges where I think the men come to the door at night, sign the Register, they sit down, they talk to one man, they go into the meeting, it may last three hours, they have no opportunity to talk to their neighbour because they can't disturb their work, they file out of the Lodge, they go down to lunch, they sit beside one man but the meeting at the lunch period is hurried because the evening is drawing on, there are men who come to Lodge and go home and don't speak to more than two people. It is very easy for those men to say: "Well, there is a good programme on tonight, I won't be missed"—and gentlemen, if they didn't come to Lodge, would they be missed? Sometimes I wonder and I think we have to put more emphasis on Fellowship. I wouldn't detract for a moment what has been said on education, but I think that men have to feel that they are wanted in Lodge and that, if they don't come they will be missed. I have said more than I should have, but I thank you for the privilege and I shall certainly try and return next year. (Applause).

R.W. Bro. R. D. Shortreed: Bro. President and Brethren all. I am indeed an interloper, or may be I am just beyond the fringe, but I am here in support of Bro. Freeman who is to present the next paper. I wish to thank the Grand Lodge of Alberta for their very kind invitation and for the wonderful hospitality shown to Mrs. Shortreed and myself. I am certainly enjoying this gathering.

I have very definite views on Investigating Committees and I agree with Bro. Collett that many do not go far enough, I believe that they should go a long way and I would like to quote

you a case. A friend of mine was put on an investigating committee and he called at the home to interview the applicant. He was not at home, but his wife was and on being advised of the purpose of the visit asked my friend in and said her husband would be home shortly. In the meantime she showed my friend their very humble home, apple boxes for chairs and other boxes for dressers and said that that was all they had been able to afford and that if her husband wanted to join the Masons perhaps my friend could now discuss it with him. My friend had learned all we wanted to. If the man was not able to afford proper furniture for his home he certainly could not spend \$100 to \$150.00 to join the Masons. I leave that with you to think it over.

I would like also to comment on Bro. McKergow's paper on education. I have a friend who is an executive of an insurance company and he told me one day that he had applied to join the Masons. I said I was glad and hoped that he would let me know when he was to get his first degree as I would like to be present—he promised he would. Time went on and he came to borrow some tools one day and he said: 'I'm going to get into the Masons alright, but isn't that stuff you have to memorize awful?' I asked him what he meant and he showed me a piece of paper on which all the material he was to memorize was written. I asked him where he had got it and he said they had called him down before the meeting and asked a lot of questions and had given him this to memorize. I said that he had promised to let me know when he was to receive his First Degree and he said 'I haven't got any degree yet, I have to learn this first.' That man did not know that he had had his first degree—what an opportunity for education was missed. As a Freemason of a good many years standing to give a man a typewritten copy of what he has to memorize between degrees is getting pretty close to the first sin of Freemasonry, I think that this condition can get out of hand, maybe it has gone too far now, some Lodges apparently do this and I think it should be stopped. Another friend of mine received his first degree and I was present. On our way home I asked him if he was impressed and he said no. He thought it a farce! I asked why and he said that they had asked him to promise not to write anything and had then given him a piece of paper with it all written down. That chap received his three degrees and never came back. What untold damage can be done by members who don't care or are too lazy to do their part properly! We must educate our members. The teacher in our Craft is memory work, no lodge should overlook this form of education.

My final remark is to tell you of a request we received in our Vancouver Bureau from California. An 81 year old spinster had said that she was in need and that she had a nephew who was a member of the Craft in Vancouver. We located him, he had just received his first degree a matter of two weeks before and had turned his Aunt loose on the craft for charity!

Our investigating Committees must be thorough!

M.W. Bro. G. C. Schmidt: Before I mention one or two things that have come to my mind I wish to express my sincere thanks to M.W. Bro. Sam Hardin and to the Conference for the great hospitality, I hope that someday we will be able to reciprocate when you come down to the States. My wife and I have enjoyed our stay in Banff very much. We are looking forward to a longer stay.

I had the privilege this July of presiding at the Rocky Mountain Conference in Yellowstone Park which I am informed is a direct steal from your Conference here. Apparently the idea germinated from some of my predecessors who attended this Conference from Montana. At the present time the Jurisdictions in Montana, Wyoming, Utah, Colorado and Nevada have joined in the Conference which meets once a year with papers and I might admit here that I searched your past proceedings for ideas for papers that I could suggest for this year's Conference and I found a wealth of material from those that you have used in the past.

Be that as it may, sitting here listening to the comments from the various Provinces, it brings to mind that the universality of Masonry seems to extend to the universality of its problems also. Many of the things that have been mentioned here today face us in our Jurisdiction. I don't know whether this was true in Canada or not, but immediately following the demobilization of the veterans in 1946, 1947, we had a bad influx of petitions for Masonry and all of our Lodges were spending all their time becoming Degree mills. Masonic information or education or whatever you want to call it, was lost by the wayside. The result was we had a vast increase in the numerical membership but it is my considered opinion that we didn't make very many Masons during that time. They were members in name only and we are now reaping the results of this vast increase. In the Jurisdiction of Montana our total enrolment in Montana has shown a decrease for the past five years. I think that some of the points mentioned in these two papers today give some of the reasons why this is existing today. We did not take the time either in the first instance to investigate these prospective members and in the second place when we did accept them we did not give them Masonic information or education, as you will. I find even this is practically universal in all the Masons that I have talked to and our thoughtful Masonic leaders are particularly disturbed by this condition, and possibly therein lies the answers that maybe we will get on our horses and perhaps institute some programmes that will rectify this before it is too late.

I think perhaps many of the problems that are facing the fraternity today are due to our failure to educate, if you will, or indoctrinate not only the new members but those that we have had possibly for ten years and are still uninformed as to what Masonry really is and by all means I think that I would agree with the

speakers that we cannot do too much investigating of candidates before we accept them.

Again I wish to say Bro. Chairman that I am very happy to have had the opportunity of sitting in on this Conference and I will try not to interrupt too much while I am here. Thank you. (Applause).

President: Very pleased to have you here, Bro. Schmidt.

R.W. Bro. J. H. McKergow: Bro. President and Brethren, I feel that I should say a few words on this subject too, because it is something about which I feel very strongly. I am not going to say much. I will make a few remarks. I will not elaborate. I think by my remarks you will know exactly what I mean.

I agree with the discussion led by R.W. Bro. Collett, in that the investigation committee should not be a permanent committee, in my estimation the investigation committee is the backbone of your Lodge. If they do not do a good job we might as well close the doors of Freemasonry. It is not sufficient for the investigating committee to shop around and find someone who has a good opinion of the man who is making the application to join our fraternity and base their report on that opinion. I don't believe they should be too overly curious about a man's life, because no man is perfect, and if you search far enough you will find something that you may feel should exclude him from our Order. The same might be said of anyone of us present, if you search far enough, it is a good job they don't. But the natural course is that if the members in Lodge do not know the man who has made application and if the Committee has brought in a favorable report, the applicant should be accepted into Freemasonry. By saying that it is evident that I don't quite agree with Brother Perdue, Junior Grand Warden of Manitoba, for this reason: he says that if a Committee gives a good report on an applicant and the applicant is turned down on the ballot it is a black mark against Freemasonry—the family should not blame Freemasonry. You cannot blame the Lodge because some member of the Lodge puts in a black ball or cube.

I heartily agree with the remarks of M.W. Bro. Schmidt of Montana, he seems to have exactly the same problems as we have. Thank you.

M.W. Bro. A. C. Slessor: Bro. President, in my paper this morning I mentioned that the Lodge would be wise to set up a Committee to pass on all Petitions, perhaps I gave the wrong impression, I did not mean that this would necessarily be a permanent Committee. We in Mani-

toba had quite an influx after the war, there was difficulty in getting members to accept appointment to Committees, very often the Master had to fall back on newer members. I have had members telephone me and say that they had been appointed to a Committee but they did not know what was to be done as they had not been a member long enough. That was my trend of thought when I said that the Master should select an experienced member who would take an interest and see that the Committee did what was expected. I understand that some Jurisdictions appoint the Committee in open Lodge, all know who is on the Committee. What happens if they bring in an unfavourable report and the sponsors take offence? In a small Community it is likely that all know who the Committee members are—this all creates problems. The Committee should give an unbiased report and if there is any doubt the Lodge should get the benefit of it.

President: Now Brethren, I think we should move along to our next paper, which will be 'Service Stations of the Craft' presented by Bro. Freeman. Bro. Rivers will introduce Bro. Freeman.

R.W. Bro. E. H. Rivers: Bro. President and Brethren, Bro. Freeman is not a member of this Conference, he is the Secretary-Treasurer of the Vancouver Masonic Service Bureau and I can say without fear of contradiction, that he is very well known to the Grand Secretaries of the various Jurisdictions. As Grand Secretary's we are privileged to pass enquiries on a wide variety of matters, mainly Benevolence to Bro. Freeman in Vancouver and we receive very thorough and efficient attention to every detail. This is an opportunity for me to express our appreciation in Alberta.

I happen to have known Bro. Freeman for a long time, some 40 years ago, or more, we were playing that excellent game of British rugby in Edmonton. Bro. Freeman was musically inclined and was trying to sell pianos. Later on Bro. Freeman was Initiated in Calgary Lodge No. 23, we can claim that he received a thorough grounding in Freemasonry in Alberta before moving to British Columbia. We are proud of his connection with us and it is a privilege for me to present to you Bro. J. T. Freeman. (Applause).

Bro. J. T. Freeman: Thank you Bro. Rivers—Bro. President and Brethren all, I would like to thank you, Bro. President, for receiving me here today and I would like to thank the Grand Lodge of Alberta for their hospitality, Alberta was always noted for its hospitality and it has not changed since the days I was a member of Calgary Lodge No. 23.

SERVICE STATIONS OF THE CRAFT

In choosing the title for this address it was felt that this accepted analogy could best be used in identifying the role of those groups known variously as Service Bureaus, Guilds,

Boards of Relief or any other name given to a Body existing purely for the purpose of rendering service to the Sojourning Freemason, his Widow, or Orphan. At this date some 177 such

groups exist on this Continent, a number of which were organized over a century ago.

No more than an individual could maintain all the equipment and supplies necessary for the maintenance of his automobile could an individual Lodge provide the facilities for rendering the extensive services required by the Sojourning Freemason in distress. Thus we find Service Stations of the Craft maintained as a centralized effort of the Lodges in various areas.

We have all received the lesson of the North East corner, but, from the practical point of view, the exercise of such precepts is faced with difficulties and, many times, dangers.

In the community where only one or two Lodges exist the problem of a Distressed Sojourner can be quickly dealt with by the local Lodge through its Officers and without duplication. By the same measure the number of cases occurring in a small community would be proportionately small and the maintenance of a separate agency would not be justified.

In the larger centre, however, where a number of Lodges operate, the problem is more complex. The biggest task faced by the distressed individual, if he were physically able to do so, would be to locate a specific Lodge that would act, and with due respect to all concerned, I think you will agree that such a loosely-knit arrangement might place the load on the "willing horse". Similarly, the imposter, and there are thousands of them, would have a greater scope for his, or her, activities, if, in the larger centre, there were no agency to record, and warn against opportunists. Now in Vancouver, for instance, we have some 56 Lodges and when a member or someone gets into trouble to which of these Lodges are they going to apply, if they wish to seek guidance from a Lodge. Similarly if an imposter were successful—and most of them are successful to a degree—he could take—I use the word liberally—one Lodge a week and make a pretty good thing out of it for a year. This is a point I would like to bring out, when it is everybody's business it is nobody's business. By the referral of requests, by Lodges and individual members, to a central agency maintained by the Craft the basis is provided to maintain complete records over a long period, provide a continuity of purpose and eliminate duplication of efforts, be it a genuine case or that of an imposter. Not infrequently, it has been the experience of the Vancouver Masonic Service Bureau to be called into cases, of both types, that have been dormant for as long as forty years. Similarly, some cases have remained active for an equal period even extending, in the case of an Alberta member, to the third generation. On the books of my Bureau we have the case of an Ontario Brother first receiving aid in 1944, aid then being extended to his widow, and now being received by a physically-handicapped daughter. We have a parallel case in regard to a Saskatchewan brother, originating in 1942 whilst the widow of an Alberta member has been receiving assistance, as transmitted through the Bureau, since

1936! Just imagine the changes in Officers that have taken place in Lodges over similar periods and the problems of continuity that would ensue if a central agency, with complete facilities for keeping records, were not available in such instances where every change in circumstances or health was a factor in granting assistance.

Seaport communities, by reason of a large transient population, and those areas which enjoy a bland climate attractive to persons on retirement, naturally have a larger percentage of transient and sojourning brethren.

With due modesty I would state that the investigating of a request for assistance, especially on the basis granted by the fraternity, is an art. There is no rule book and assistance is given on a humanitarian basis and not as a result of statistical "means test." So many factors have to be taken into consideration such as hidden assets, help being received from other sources (which might be jeopardized by Lodge assistance). Public assistance available, and, in nearly every case, the complex nature of the individual's circumstances, having due regard to the requirements of either temporary or continued aid.

To carry out such investigations effectively, and usually to recommend a solution to the problem, perfect liaison must exist between "Service Stations" and Public Agencies such as welfare authorities, the police, hospitals, trust companies, rest homes, nursing homes, funeral directors, public trustees, the medical and legal profession, and, regrettably, in some cases, the coroner, and warden of local jails.

The channels by which cases are brought to our attention are many. Primarily, local members or lodges, refer all cases encountered to the Service Bureau. Added to this source of supply, however, are friends and neighbors, social workers, hospitals, and, in fact, any person that comes into contact with a case of distress and feels that the Masonic Order should assist. We must not, of course, overlook those applicants who write directly to the Lodge concerned or who locate the "Service Station" in the phone book. Informants have little respect for the day or hour when reporting a case with the result that the personnel of Service Stations receive calls on Sundays, holidays and any time of the day or night. On one occasion the Vancouver Bureau received a call at 3:00 a.m. from the police at Field to respect of a sojourner wandering through the railway yards suffering from amnesia whilst on another occasion a call was received at 5:00 a.m. from Glace Bay requesting immediate service for a Brother from that point who had met with an accident in Vancouver. We must not forget, however, that many turn to the Craft in desperation and their pleas, despite the hour, are worthy of attention.

Christmas week is usually a very busy week for us, it always seems that a number of people will die during that season and I don't think that we have had a Christmas for some years during which we have not had four or five casualties. In the case of these funeral services

it is a case of taking complete charge when a member dies without leaving any relatives or when the relatives are a long way away. Many ask that our Bureau take charge and they feel some comfort in knowing that arrangements will be made for them by a member of the Lodge. In such cases we have to ascertain the estate and the amount of money that should be spent for a funeral. If a request has been made for a Masonic Funeral, we see that he gets one. We even go so far as to take polaroid pictures of the casket to send to relatives, just to complete the round of service. On more than one occasion I have been the only mourner. It gets pretty tough when some of these chaps reach the end of the road and there is no one there to mourn his passing, we feel we are doing a service in paying our last respects.

When a report is first received it is the duty of the Bureau to establish membership. In cases where a dues card, or equivalent, is produced there is no problem, but unfortunately, in no small percentage of cases, much work is required. This brings me to the 'Hail—fellow—well met' type. The chap who slaps you on the back and says how are you buddy? I am a member of the Lodge from . . . This type probably will have a cup of coffee or something and is very friendly and some of our members are foolish enough to take him to Lodge and say, oh I know this man, he's from . . . There has been no proof of membership, only a few days friendship during which time the visitor has made a good fellow of himself and maybe borrowed some money too. It is important to clearly establish membership.

We had a call from an undertaker one day to say that they had a corpse on hand and no one wanted to bury him, he said he was a prominent Mason. I made a lot of enquiries and finally I checked our cards, we have some 15,000 cards and I found a file on the individual, who had been expelled from Masonry in one of the States for unmasonic conduct some thirty or forty years before he had come to B.C. and had been living a lie ever since. Members should be urged to carefully check the membership of anyone they might wish to introduce to their Lodge and this means documentary proof of membership, not word of mouth. Anyone can buy a ring, an emblem or something and many have opportunities of obtaining details of our work.

In the case of a death, loss of memory, an accident, or a third-party report where documents are not available, the only information sometimes given is that the individual concerned is, or is thought to be, a member of a Lodge on the Prairies . . . in Manitoba . . . in the United States . . . a Shriner . . . a Grand Master, or whatever impression has been gained by the informant. Based on the experience that no report should be discarded for lack of positive proof every clue submitted is traced down in an effort to establish eligibility. There have been instances where enquiries, based on third-party information, have been made to the far corners

of the earth only to eventually discover that the subject is a member of a local Lodge!

Quite frequently it is discovered, despite emphatic assertions of the informant to the contrary, that the applicant was never a member of the fraternity, or may have severed membership many years previously. Two recent incidents come to my mind where membership that lasted only two years, forty years ago, had been used as the basis of an appeal for aid. The cases are legion where the only tangible evidence of membership is a time-worn Grand Lodge Certificate that had been used through the years to convince family or friends of a membership which had, in fact, long since ceased. One of our most unpleasant duties is the ofttime necessity of informing a widow that despite the honored place occupied on the living-room wall of her late husband's certificate, he had, without informing her, relinquished membership many years previously. It is our policy to respect the feelings of the survivors in such cases by making no reference to suspension, when indicated. They are simply told that the deceased resigned from membership.

Once a membership has been established the course is simple. A report goes to the Lodge concerned and, when requested, a Bureau will act as agent in the disbursement of such aid as is authorized be it advice, financial assistance, provision of flowers or comforts, or any other service. The work of the Service Station does not always end at this point, however, for many applicants having discovered a source of advice and comfort become attached, as it were, with the result that personal problems, family affairs, and sometimes affairs of the heart are unloaded thereon. (The Vancouver Bureau once played cupid between a widow and widower!) The problems of such a nature are countless and are usually no concern of the Lodge therefor any activities in this respect remain confidential.

Despite the role of acting on behalf of the distressed sojourner we must keep the welfare of the Craft in general, and Lodges in particular, in mind. There are ample instances of direct application being made to a Lodge by an applicant, usually by letter, for assistance when no distress exists. It is felt that such applicants do not realize that an investigation of their claims will be made. In two cases, both Saskatchewan members, a total of \$1,600.00 was returned to Lodges when it was found that pleas of indigency were unfounded. In one of these cases the applicant, who had made an exceptionally well-worded plea to his Lodge, was found to have liquid assets in excess of \$35,000.00, but, as so often happens, this individual had the impression that Freemasonry was some type of insurance. Personal investigation of any, or all, applications proves its worth for some requests are quite unfounded.

There are, of course, many instances where pride, timidity or lack of information deter a deserving individual from seeking assistance. Acting on reports received, such examples re-

ceive a diplomatic investigation resulting in a very grateful beneficiary.

I have one lady who is to get Social Welfare, but in the meantime she has nothing, we obtain this information from the neighbours, so I was able to drive up and tell her that I had a hamper of groceries for her, something to tide her over. This person would have never asked for aid and it is a pleasure to be able to help them. Another case we had was that of a chap who was burned out completely, he was going to make the grade himself—but he couldn't, his wife was pregnant and they had one child and were found holed up in a miserable shack without any plumbing. He was a member of a lodge in another part of the Commonwealth and it was difficult to get money at the time because of foreign exchange, etc. However, we managed to get the necessary supplies for him to put plumbing into his shack and make the place livable. We did get our money back some two years later and the member managed to make the grade too.

Another type of situation is met in the survivor who overestimates the relationship of the Craft to the individual member. I refer to that type which adheres to both dictionary explanations of the word 'belong' such as 'the property of' and 'be a member of' with the resultant expectancy that the Craft will take complete charge, whether it be illness or death. We have women phone us and say: "He is a member of your Lodge, you look after him, he said that if anything happened you would look after him". Some people really think that the Lodge is responsible in case of death and that they own the mortal remains of a member. These are very difficult cases to deal with.

I would sum up briefly, but generally, the type of requests received are: Assistance in obtaining rest or nursing home care; financial assistance, temporary or continuing; referral for legal or medical advice; visitations to the sick, in hospitals or at home; provision of invalid aids such as wheel chairs; assistance in obtaining accommodation; advice regarding public assistance and aid in making application; providing identification; arranging funerals and assisting in settling estates; general information to visitors.

For the purpose of interchange of ideas, cataloguing of imposters, and other matters affecting service groups in general the majority of the Service Stations are members of an international organization, the Masonic Relief Association of the United States and Canada. The activities of imposters as reported throughout this continent are published in The Bulletin of that organization, a copy of which goes to the secretary of every Lodge in the United States and Canada.

This association co-ordinates the efforts of member groups and acts, generally as a clearing house on relief problems where interchange of ideas is beneficial. Such subjects as blood banks, Masonic homes, standardization of forms and reduced transportation for the indigent

have been handled in the past. At the present time the association is sponsoring a program aimed at regaining the interest of the delinquent or suspended brother with a view to reducing membership losses. Many Bureaus have been active in this endeavor, with success, but the concerted efforts of all groups may produce surprising results. We have many such members in large industrial centres and have been able to reawaken their interest.

In closing, it is felt that some reference should be made to the financing of these Service of the Craft and, in this respect, the generous support of a number of Grand Lodges is gratefully acknowledged. Basically, the maintenance of our organizations is an obligation cheerfully accepted by the members in our respective communities, on a purely voluntary basis. Naturally, the methods vary, but the end result, in the uninterrupted services rendered to the distressed sojourner, his widow, or orphan, is the practical exemplification of the tenets of Freemasonry. The co-operation existing between Grand Lodges, their Constituent Lodges and the Service Stations of the Craft is a prime factor in this work and without which our efficiency would be greatly impaired.

Such co-operation is gratefully acknowledged. (Applause).

President: Thank you Bro. Freeman, I think that the information that you have given us was long overdue. Brethren, have you any questions?

Secretary: Bro. President, I think that we should again express our appreciation of the work being done by Bro. Freeman in Vancouver. As has been indicated a great many people retire to the coast from the Prairies and many problems arise, calls are made for assistance. We can just call on Bro. Freeman and we know that the case will be properly taken care of and the interest of the individual Lodge and of Grand Lodge will be protected. The service of the Vancouver Masonic Bureau under the guiding hand of Bro. Freeman is beyond praise.

R.W. Bro. W. J. Collett: Bro. President, could we hear of the legal set-up of the Bureau, is it responsible to Grand Lodges?

Bro. Freeman: Bro. President, I was going to mention this in my paper, but thought it was too statistical. The Vancouver Masonic Service Bureau was organized in 1897 and has been operating continuously since that date. Actually it was called the Masonic Board of Relief when its first meeting was held on April 15th, 1897, we are not a part of Grand Lodge, although, as we have the word Masonic in our title we are responsible to the Grand Lodge of British Columbia, who make sure that everything is running properly.

President: Bro. Freeman I am anxious to know how you finance the Bureau?

Bro. Freeman: Well, we have 12,000 members in Vancouver, we make an annual appeal to

them for funds and get it in diverse ways. One Lodge will give \$150.00 another will make an assessment of 50c per member or possibly \$1.00 per member. Others will let the Bureau appeal to members and members will give what they wish, some give \$1.00 others give \$50.00—there is no fixed way of getting money, we just appeal to members and give facts of operation. It costs us roughly \$8,000.00 per year to run our Bureau, this covers rent, telephone (this is quite high). Salaries don't take too big a slice but there is all the paper work. I recall one case where a Lodge gave us \$25.00 and we found that we expended \$24.00 in handling the case. We also get some financial help from Grand Lodges, for which we are very grateful.

M.W. Bro. J. H. N. Morgan: Bro. President, will you ask Bro. Freeman to give an outline of our Funeral Lodge?

Bro. Freeman: Well the Funeral Lodge is the brainchild of R.W. Bro. Shortreed, it is entirely separate from the Bureau. It is something that he had at the back of his mind for some time. A lot of others picked up the thought and it was a question of getting down to actual fact. Whether you like Masonic Funerals or not, a lot of people are going to ask for them—it is something that has grown on us and it is very difficult to hold in check. We have 56 Lodges in Vancouver but they are all busy men and men who cannot take half a day off to conduct funerals for members of out-of-town Lodges, whom they have never seen. Something had to be done and so nine Brethren appealed to the M.W. The Grand Master for a Dispensation to form a Funeral Lodge. Membership is now 26, most of whom are Past Grand Lodge Officers. We make sure that any request received is a

bona-fide one and permission is requested from the deceased's Lodge, sometimes delays make it necessary for us to proceed anyway.

The Dispensation authorizes the Lodge to meet once a year, the financial report is received, etc. and details of work done. It is then closed and immediately reopened and officers are elected, it is then called from labour. When there is a funeral members proceed to the Funeral Parlour, meet in a back room and resume labour. The Lodge furniture has been donated by Vancouver Lodges and is all portable. Each member wears a plain white apron. The funeral service is conducted and after it is over and the members of the family have left, Lodge is called from Labour in the most convenient manner. Sometimes we find that the deceased is a member of a Church and we ask the family why they are not arranging for the Church service, they have said that they understood that they had to have a Masonic Service. We do not like to interfere with the Church in any way and encourage the families to have a Church Service instead of a Masonic Service—but not both.

R.W. Bro. A. E. Duff: What staff do you have?

Bro. Freeman: I have a girl for half time and myself.

President: Thank you Bro. Freeman, Brethren I think it has been a wonderful interlude, will you show your appreciation to Bro. Freeman. (Applause).

President: We will now move along to our next paper, The Masonic Initiation, to be presented by R.W. Bro. T. W. Garland, D.G.M. of Saskatchewan, with discussion led by R.W. Bro. J. H. Nordan, S.G.W., British Columbia.

THE MASONIC INITIATION

M.W. Bro. President and Brethren:

Once more it is my happy privilege to participate in the Banff Conference. For the hospitality and the friendliness extended to us, Mrs. Garland and I express hearty appreciation. For the results of study and research into Freemasonry which have in the past been presented for consideration and discussion I have great admiration and I am proud to add a humble contribution on the subject of "Initiation."

In spite of statements heard periodically to the effect that more and more Masons are becoming interested in the deeper aspects of our "noble science and royal art" it seems to me that the majority of our members are like the railway worker who spent fifty years of his life tapping the wheels of trains that stopped at his division point. The Superintendent heard of this faithful employee. One day he stepped off his special train to compliment the old man. When the Superintendent alighted the old employee was already tapping wheels. He went down one side and up the other and when the task was com-

pleted the Superintendent stepped up and introduced himself:

Sup.—I understand you have been on the job for half a century and have never missed a day?

Employee—That is correct.

Sup.—It must be a great deal of satisfaction to you to look back over 50 years of faithful service?

Employee—Yes Sir, it certainly is.

Sup.—You must take a great deal of pride in the fact that for half a century, pleasant days and stormy days, in rain or shine, snow or sleet you have played your part in looking after the safety of the passengers on this great railway?

Employee—Yes Sir, I am mighty proud of my record.

Sup.—Now my good man explain to me why you tap those wheels?

Employee—I'll be doggoned if I know.

Isn't it true that during our Masonic careers most of us by analogy tap the outer surface of Freemasonry without knowing why? Isn't it true that curiosity never leads most of us to find out why we do "this", or to discover what "that" means? The extent to which this is true, is the extent to which our initiation has been merely ceremonial.

Real initiation involves not only an understanding of what occurs in the ceremonial but also a permanent change in the nature of the person concerned. The Ancient Mysteries of which, so many writers assure us, the rites of Freemasonry are a reconstruction even though that reconstruction be so fragmentary and so diluted as to give us only a pale reflection of the majestic original, conferred a real initiation. It consisted of three parts, the first two being preparatory for the third. The first part corresponding to our E.A. degree extended over a period of seven years and was devoted to "purification and subdual of the bodily and sensual tendencies." The length of this training was related to the septenary principle operating in nature according to which the material particles of the human body are entirely changed and reconstructed every seven years.

The second part corresponding to the F.C. degree took five years to complete and had to do with the analysis of ones inner world and obtaining control over one's thoughts and one's intellectual and psychic faculties.

Only those who succeeded in completing this difficult training were considered to be ready for the last greatest trial. This final stage involved the breaking down of self-will the renunciation of and detachment from all those things formerly considered to be most precious and entering upon the existence of a selfless life. The following lines were written by one who had experienced all three stages of real initiation.

Pierce thy heart to find the key.
With thee take
Only what none else would take
Lose, that the lost thou mayst receive;

Die, for no other way can live.
When earth and heaven lay down their veil
And that apocalypse turns thee pale,
When thy seeing blindeth thee

To what thy fellow mortals see,
When their sight to thee is sightless,
Their living, death; their light, most lightless;
Seek no more . . .

By comparison there is the following statement of Elbert Bede concerning the results of our three degrees:

We as Masons, speak proudly and justifiably so, of the great Teachings of our Fraternity. We make loudly applauded speeches about the Sublime and Eternal truths contained within our symbols. We sometimes speak of Freemasonry

as a liberal education, which it is. We sometimes speak of Freemasonry as a religion, which it is not. But despite all the splendid things we say about Freemasonry and justifiably so, isn't it true that very few of us give any considerable time to a study of the lessons and teachings which we vocally hold in such high esteem?

Our initiation is so obviously ceremonial that there is no need to labour the point. The end of the ceremonial is really the beginning of the members' becoming a Mason. The three degrees provide the new member with a key which he must learn to use. Whether he uses it or not is entirely up to him. By allegory and symbol our rites point out the way and the goal. Indeed they do more, for every candidate is admonished to practice out of the Lodge the excellent precepts which are inculcated within it.

Because the way and the goal are disregarded and because precepts are not carried into practice people are able to write as Bede has done. The fault no doubt belongs partly to the Lodge which does not provide instruction and encouragement for the new member to learn the lessons of Freemasonry and to translate them into action and partly to the new member who thinks his certificate is a diploma and that there is nothing more for him to learn.

In many places we are told that what Freemasonry means to any member depends upon his desire for it to be meaningful to him, his ability to interpret its allegories and symbols and the energy with which he applies himself to the task of discovering its hidden meanings. The act of discovery is one which every one must perform for himself.

Before concluding this paper I want to suggest what real initiation means to me. The way and the goal it seems to me are indicated by the answers to three questions.

1. In whom do you put your trust?
2. On what were you obligated?
3. What is Freemasonry?

Freemasonry is God centered. No Masonic ceremony is undertaken until after the blessing of the G.A.T.U. has been invoked. The thoughtful Mason will have no difficulty in adding instance after instance to show that Freemasonry revolves about the Supreme Being. The Volume of the Sacred Law gives Universality to Freemasonry: to the Moslem it is the Koran, to the Christian, the Holy Bible. As a system of Morality Freemasonry has a long and proud history. To me therefore, as a Christian, the foundation of Freemasonry consists of God, the Holy Bible and Morality. The man who loves God sincerely and his neighbour as himself, who regards the Bible as the book in which God has been pleased to reveal his will to man and who obeys the moral law, will not stray from the precepts of Freemasonry.

In order to reach this state it is necessary for him to translate noble thoughts into appropriate

action. In order to maintain himself in this state he must forever continue to translate noble thought into appropriate action. Because by so doing he has become a living example of the underlying principles, he may be regarded to be a real initiate.

"We rise by things that are under our feet
By what we have conquered of good and gain
By the pride deposed and the passion slain
And the vanquished ills that we hourly meet."

Now, Bro. President, may I say again that we have enjoyed our stay in Banff and would like to add our thanks to M.W. Bro. Hardin for his hospitality and to Cascade Lodge for the privilege of using this beautiful Lodge room. (Applause).

R W. Bro. J. H. Nordan: M.W. Bro. President and Brethren: I am very happy to have the privilege of attending this Inter-Provincial Conference and wish to express my deep appreciation for the courtesies extended to Mrs. Nordan and me.

It is a happy privilege to have the opportunity to participate in the great study of Freemasonry and what it means to us as Freemasons. I would at this time extend my congratulations to R.W. Bro. Garland for his presentation of a most informative paper on "Initiation", and assure him that the ideals as set forth in his paper have been recorded in the minds and hearts of all of us. I enjoyed the story of the fellow who tapped the wheels and it made me wonder if many of us are too busy to tap the wheels, and even if we did, we would not stop to listen. When we consider the topic "Initiation" we are faced with the problem of satisfying ourselves as to the definition of the word, and also what it means to us as Freemasons.

We say that to initiate a man is to make him a Freemason; to admit him into the Craft in accordance with the ancient Masonic Rite; to make him a Brother among Freemasons. When a man is initiated into Freemasonry he makes a beginning.

There are four points that could be considered in order to arrive at a basis of understanding:

- 1st—The meaning of the word.
- 2nd—The preparation for initiation.
- 3rd—What it tries to teach.
- 4th—Our responsibility.

1st—The meaning of the word.

The word "Initiate" means: To begin, to admit with proper introductory rites or forms into some society or office; to instruct in the elements of any subject or practice.

The word "initiation" means: Formal introduction by preliminary instruction or initial ceremony into some office, society, etc. Instruction in the elements of any subject or practice.

Isn't it true that many of us do not understand the real meaning of initiation? Isn't it true that due to our lack of understanding we fail to impart to the candidate the real meaning of

initiation? Literally speaking, the initiate makes a beginning, he is one who requests the favour of a degree; who aspires to one; or is passing through a ceremony conferring a degree upon him. Therefore "initiation" should mean the receiving or introduction of a candidate into a new way of life where he receives instruction and is prepared to enter into the fullness of Freemasonry and receive the master's wages of joy and usefulness.

The knocks by the candidate on the outer door of the Lodge is an indication that one seeks admittance. Does not this act have some significance when we try to analyse the meaning of initiation? Brethren have sought to see in the knocks on the door of the Lodge all sorts of elaborate symbolism. I would like to think of the knocks as: the candidate asking to be permitted to make a beginning; seeking a new way of life; and finding, in the initiation ceremony, the door opened to give him guidance and help in his search for truth which should be the constant quest of the Freemason and, indeed, of all mankind.

Preparation:

The 2nd point, Preparation, concerns us as Freemasons as well as the candidate. Let us first consider the preparation of the candidate. He is prepared for initiation in accord with ancient tradition, but unfortunately it must be admitted that the meaning of some of its details are not now fully understood. The candidate is deprived of money and metallic substance before he enters the Lodge, so emblematically he is received into Freemasonry poor and penniless, a symbolism which we might regard as being all-sufficient. We must not forget however, that the candidate is first prepared in his heart; that he has declared upon his honor he is of correct age; he has not been influenced by the improper solicitation of friends; has no unworthy motives; and most important, he has conceived a favorable opinion of the Order and has a genuine desire to gain knowledge. He also declares himself willing to conform to all the ancient usages and established customs of the Order. It would seem to me that the preparation of the candidate's heart and mind is most important if we would have our initiation more than just a ceremony.

A foundation must be laid if we desire the candidate to enter the Lodge room for his initiation in a receptive frame of mind; for only in this frame of mind is the candidate able to appreciate the beauty and significance of the initiation ceremony.

The foundation or preparation should start with the sponsors of the candidate who should make him fully aware of the responsibility he has undertaken in submitting an application for membership.

The Investigating Committee also plays an important part, not only in the careful investigating of the candidate, but in conveying to the applicant, by their actions, the dignity and high importance of Freemasonry.

I think the preparation of the candidate, in the anteroom, should be done with dignity and understanding. No levity or loose talk should be permitted while he, the candidate, is being thus prepared. A word as to why he is being so prepared could be of some value. Thus the candidate enters upon his preparation in the right spirit.

The foregoing while not part of the actual ceremony of initiation, is important, because it prepares the candidate for the beginning or entrance, which is initiation, into a way of life which we call Freemasonry.

The reception accorded the candidate at the moment of entering the Lodge should be dignified and assuring. The seriousness of the step he is about to take; the uncertainty of what is to take place, is of serious concern to the candidate. A kind and understanding Deacon can do much to set the tone for a meaningful initiation.

What It Tries to Teach:

The third point: what it tries to teach, is most important to us, because real initiation can only become meaningful, as we make it so. The reception of the candidate at the moment of entering the Lodge until the conclusion of the ceremony should be so dignified that the receptive spirit created in his mind and heart will be maintained and enlarged so that he may be able to understand and embrace some of the fundamental ideals it tries to teach. Let us for a moment consider some of the lessons contained in the initiation.

The candidate is admonished to learn of his duty to God, to his neighbour, and to himself.

The candidate should be impressed with the fact that his first duty is to his God, which one would expect from a society whose great light is the Volume of the Sacred Law, and the first thing he sees, when brought to light in a Masonic Lodge, is the Volume of the Sacred Law, Square and Compasses. Next he is reminded of his duty to his neighbour, to deal with him fairly at all times, and lastly of his duty to himself which consists of a prudent and well regulated course of discipline—the lesson of the subjugation of the selfish in man.

The working tools teach that difficulties can be overcome; despair erased; and happiness restored to the heart of man.

The lesson of charity is taught but let me, however, remind you that the present day meaning of charity is different from its original meaning, which was love, and the Freemason who is possessed of this virtue is the one described in the lecture as having attained the summit of his profession, not the Brother, who, being in a better financial position, can subscribe more largely to the Masonic charities.

The candidate is called upon to affirm, in open Lodge, that in all cases of difficulty and danger he puts his trust in God. He is taught to understand that God seeth not as man seeth;

for man looketh at the outward, but God looketh to the heart.

Our Responsibility:

The fourth point: "Our Responsibility" should be of much concern to each one of us.

What I have tried to say up to this point, is that we have an initiation ceremony that can not only prepare a man for higher degrees, but also for his everyday life. All the things I have spoken of are seemingly commonplace and well known to the average Freemason. But, we should ask ourselves, are they? Is it not our responsibility as Freemasons to give some thought to the study of the mode of preparation, lessons and teachings of the initiation ceremony? Is not the initiation the most important part of our Masonic curriculum? Is it not the workshop where the plans and specifications are formulated to enable the initiate to lay the foundation on which a great and lasting spiritual temple may be built? That temple not made with hands, eternal in the heavens.

Our responsibility is more than just studying and learning the lectures contained in the initiation ceremony or even delving into the symbolism contained in those lectures, although I agree this is important if we would have some basis for instruction. I think, however, our main responsibility is to see that the initiate receives proper guidance and instruction, and I do not mean by instruction, that the candidate should be taught only the basic essentials needed to advance to the next degree. We must know that when the candidate stands on the threshold of the anteroom and is about to step into the Lodge for the first time in his life, he has desire and enthusiasm; an open and receptive mind; maybe some fear as he steps into the darkness of the unknown. But if the initiation is exemplified in such a manner as it was intended it should be, the candidate will never forget the lessons taught. He will never forget that moment when the Worshipful Master extended the hand of friendship and for the first time called him "Brother". He will never forget the moment when he stood in the North East corner of the Lodge and wanted so very much to be able to give. He will always remember hearing the words "Let there be light" and seeing lying before him upon the Altar the Three Great Lights of Freemasonry.

He will be impressed by the dignity and seriousness of the Brethren about the Lodge. As he looks towards the East he will see rays of brilliant sun rising on this the start of his Masonic life. Darkness and fear will be dispelled, desire will become fulfillment, his heart and mind will be ready, if taught by competent and sympathetic instructors, to receive and understand the teachings inculcated in the initiation ceremony.

There, my Brethren, lies our responsibility. It involves, not only an understanding of what occurs in the initiation, or the extent of the Masonic knowledge we possess, but in the planning and setting out of a carefully prepared and

executed course of instruction so that the candidate may be the better enabled to understand and practise the great truths of Freemasonry. We also must understand that we can set an example by the way we live and practise those teachings. Here is a quotation we could keep in mind, "Example is a living law, whose sway, men more than all the written laws obey."

It is not my wish to prophesy the future of Freemasonry nor the future of the men now joining it; but this I do say—they hold a priceless treasure in the enormous number of opportunities they possess, of influencing the world for good, if we extend to them, by careful instruction, the opportunity so to do.

Initiation in itself does not make a man a Freemason. Only by accepting and trying to understand what has been taught in the initiation can the candidate hope to build the superstructure, perfect in its parts and honourable to the builder and to the Lodge in which he has just become a member.

When we tell the initiate that Freemasonry is a beautiful system of morality veiled in allegory and illustrated by symbols, we must know in our hearts, that by these symbols, moral truths and ethical values can be taught.

We must ever keep before the mind of the initiate the fact that the progress of the ages is represented in the gradual revelation of truth.

The recognition and practice of intellectual, moral and spiritual truth, is the great hope for survival of the human race.

The ritual of the initiation is not something to be memorized but rather lessons to be stored away in the heart and mind of the candidate, from which strength, beauty and wisdom can be drawn to assist in the building of life's temple.

Before concluding this discourse on the subject "Initiation", I would again thank R.W. Brother Garland whose thought provoking paper is the inspiration for the words I have written. I noted, with deep appreciation, what real initiation means to him and hasten to assure him that we will try and reach that goal.

In closing may I say that I have enjoyed being present and participating in this The Banff Conference and assure you I have been inspired by the deliberations.

It is my earnest wish that we shall go forth from this Conference feeling initiated into the great spirit and endeavour of service, and by our actions, many with whom we come in contact, will be inspired to be of greater service, not only to Freemasonry but to all mankind.

"We are all blind until we see
That in the human plan
Nothing is worth the making, if
It does not make the man.

Who build the cities glorious
If man unbuilds goes?
In vain we build the work, unless
The builder also grows." (Applause)

R.W. Bro. A. E. Duff: Bro. President and Brethren, I was greatly interested in this paper and I was gratified to note that both the speakers used the word "candidate" rather than "candidates." I will never cease to be grateful myself to the Great Architect of the Universe for guiding my steps to Freemasonry. I have never ceased to be grateful to the Brethren of my own Lodge in accepting me, but I have always had one regret and that is that I was never privileged to go through that Initiation Degree and Initiation ceremony by myself. I think that that is probably one of the shall I say—failures—of Freemasonry is that we have instituted a treadmill, stream-lined, efficient in putting through classes and while I realize full well that were we to bring back or have only one candidate per Degree we would probably have a waiting list, we would probably not have 16,000 members in Manitoba or whatever number there are in the other provinces but I am convinced in my own mind that were we to limit the Initiation Degree to one candidate per Degree, we might have less quantity, but I am sure we would have tremendously increased quality. Thank you. (Applause).

M.W. Bro. T. M. Spencer: M.W. Bro. President, I would like to think that it wasn't necessary for me to speak after this meeting had reached what seems to be such a beautiful climax. I know, however, and you told us last night that the price of admission was the vocal reaction to the papers. With that in mind I looked over the programme this morning and thought that there were three papers that are going to dove-tail, they are going to work themselves into a pattern and when they have done that I will get on to my feet and do my part so far as Saskatchewan is concerned in acting as a reactor.

There has been a good deal of frank discussion. I don't think I have heard as much frank discussion at this Conference as there was today. We should all be very pleased and I will try to be frank also. If there should be any pattern at all to what I plan to say it would be this: with reference to the background which these papers force upon a person, with some reference then to the quality that we should look for in our candidates as a result of the work of the Investigating Committee. And then, if we are going to give Masonic instruction, then we have to know something about that in which we intend to give instruction, or about which we intend to give instruction, and finally something about the methods that can be used.

It has been mentioned here several times, you read it in books—In what way do Brethren regard Masonry? Well, this will have to be a frank statement and it is not one that we should be proud to hear—there are a great many Masons who regard membership in the Order as nothing much more than a social experience, and there are others who unfortunately regard membership in the Masonic Order as a way to attain personal distinction of some sort. There was reference to the real meaning of charity a moment ago, but there are others who misinterpret the real meaning of charity and who

think that if annually they contribute a number of dollars and cents to some worthy material charity that they are making good Masons of themselves.

So, then what of some of the results that we get. There are people who have belonged to the Order for as many as 25 years and who during that time have attained the rank of a Past Master and yet who, when they are asked: "What is Freemasonry?" have no better definition than the answer to the question in the First Degree which has been referred to two or three times and to which I intend to make a further reference.

Then we hear and we are very much concerned about suspensions. People join, they don't stay. We are very much concerned about dimits. Things like this you see lead people—I think I used this very phrase in Winnipeg in February. One of our Past Grand Masters sent home his Christmas message—"Guard well the portals," and to this Dwight Smith has added just recently a statement to this effect—"that we shouldn't go to sleep and we shouldn't be found asleep at the west gate." I think we have to face up to this—that this Investigating Committee is one of the most important Committees that is appointed at any Lodge and I agree whole-heartedly that that Investigating Committee should call upon the person who has submitted a Petition and talk with him, but I think there are some other things which should not be overlooked. One is that Freemasonry is selective. It has been selective since the time that it was organized. It isn't intended that every one be admitted to Freemasonry. It wasn't ever intended that people have the right to become Freemasons. Theoretically the Lodge could, even though a candidate (I shouldn't say candidate, now I will be careful about that) even though the person submitting the Petition can meet all the qualifications the Lodge should still be able to say no, we don't want you as a member at the present time, and that has been done. It has been done in the Old Country, where they limit the number of people in a Lodge. Our membership doesn't go beyond a hundred—well we have a hundred so we can't take your application until somebody dies. A few years ago the Grand Secretary of Saskatchewan travelled, I believe this is correct, he travelled to England and Ireland as he wanted to become familiar with the workings over there, and so it was arranged that a member of one of these Lodges with limited membership withdrew temporarily and made it possible for our Grand Secretary to become a member of the Lodge until he had the experience that he wanted. There is nothing wrong with our being selective. Service clubs are selective. The Kiwanis Club is selective, the Rotary Club is selective—they will take so many from this profession, so many from that, so many from some other calling and if you happen to be in one of those categories you are told we can't take your application at the present time. There isn't anything wrong with Masonry being selective, and if someone's application is not accepted he

shouldn't regard it as a black mark against him. He shouldn't feel that he has been impuned. I think I would agree with that even to the point of saying that if his application has come in and gone to the Committee and it gets to a vote. There might be some room for doubt, it would be better, wouldn't it, if you said to him in the first place, we can't take your application right now, but we will keep you in mind, perhaps at some later time.

If Masonry is going to be selective this becomes the job of the Investigating Committee and during the conversation that the Committee has with the candidate here are some things that could be suggested that they could look into:

They don't have to ask these questions straight out. They can by guiding the conversation and listening carefully to what the applicant says find out how he thinks about certain things. They can find out how long he has known the person who recommended him, how long he has lived in the Jurisdiction where he is making the application. They can find out why he wants to become a Mason and this is an all important reason. It is a reason that both of the last speakers mentioned and agreed to. You see, in effect, the person who makes application says I am not satisfied with things as they are, I am not satisfied with me, the way I am living. I want to become a member of your organization because I want you to help me become something better. Somebody said that very thing in much better words—"From the darkness lead me to the light; from the unreal lead me to the real; from the mortal lead me to immortality." It is a wish and a desire for this that marks out the real candidate for initiation into Freemasonry. What does he think of the institution? Is he of a charitable disposition? What about his financial situation? Can he afford it? And what about his family? Would they be in favour of his joining the Order? Does he impress you as the kind of person who would live Masonry? And of course, does he believe in the Supreme Being? Above all, the work of this Investigating Committee should be thorough. I like very much the idea of this practice that is current in Manitoba and in Alberta of sending a letter to the person who has submitted an application, drawing his attention to certain things, important things, such as that nobody's application is solicited, that the application must be made of his own free will and accord and that he submits his application not because he intends to gain any financial advantage. I am quite sure that if Investigating Committees will operate in that way that we will get better candidates, we will have a better calibre of person.

Speaking of Masonic education, why shouldn't this be part of the education of a Mason—how should you conduct yourself as a member of an Investigating Committee? On that same thought, why shouldn't Masonic instruction include how should you conduct yourself as a member of an Examination Board? And why not, Brethren? Why shouldn't the Masonic education include how to conduct yourself when you are making

a hospital visitation, because believe me that is an art, that is something to be learned. Well now, if we have guided the parties well, we need to know what we are going to teach. The two speakers who proceeded me did agree with me with regard to the meaning of initiation. It is a noble science and a royal art and it means the entry into a new kind of life. This reference was made this morning and I suppose there could be a number of Brethren who say this, listen to this statement—"Masonry is a beautiful system of morality veiled in allegory and illustrated by symbols—and it doesn't mean very much!" You know this is a matter of interpretation, and what I am going to tell you about, this is not original with me, you will find this in Wilmshurst's "The Meaning of Masonry". The whole thing turns on the interpretation of morality. There are two meanings. One moral and that is the one that is ordinarily thought about. But the other meaning of morality has to do with the morality plays that were current in Europe in the middle ages. Now these morality plays were nothing more or less than ways of acting out moral truths. So if you think of Masonry then as a system of morality, as meaning a system which by means of allegory and symbols demonstrates, describes spiritual truths, you do get a meaning for Masonry. You get an entirely new meaning for Masonry. I remember when I read that, I thought, well now you don't need a new definition of Masonry, what we need is a new interpretation of this very old definition, I will be coming back to something like that.

Now you see we are working in the area and the sphere of the spiritual. So when you come to this reference that Masons are expected to make daily progress in Masonic knowledge, in my opinion it doesn't mean that he is to read a chapter in a book or that he is to memorize something. This daily lesson means some of the things that R.W. Bro. Garland mentioned, to help himself become something that is just a little bit closer to the goal.

The other reference that was made this morning, the Second Degree, respecting the mysteries of nature and science. We get a new meaning entirely from that out of these papers about initiation. The nature that is referred to is human nature and the science is the science of the regeneration of the soul. Masonry has got to mean sublime things like this if it is going to mean anything at all. If Masonry didn't mean any more than a system of morals, you see there would be nothing in it that would distinguish it from a number of other organizations. Masonry has got to mean something noble and sublime like this if it is to mean anything that is really worthwhile.

Well, then I come to the last point, how are we going to manage to put these things over—how are we going to teach these lessons to the candidates? You know, I thought as I sat and listened, oh! there has been so much Masonic instruction in this room today. Wouldn't it do our candidates a world of good

to listen to the papers that were given in this room today! There are a half dozen different ways in which instruction is given—four or five of them include reading. I would like to tell you something of an experience that we had.

In Saskatchewan we have a Mentor System. We put it on trial. The material was written and was submitted to a Masonic student of the calibre of M.W. Bro. Herman, he carried out some experimenting with it. I was responsible in city Lodges in Regina for some more experimentation with it. One thing we asked the candidates was—would you like us to hand you this material so that you can read it or would you like us to read it to you? They said no, we don't want something to read and we don't want you to read it to us. Well, then what would you like? We want to talk about it, we want you to tell us and then let us ask questions and make this a real discussion. So here comes agreement to a point that was made this morning, that the instruction period based upon discussion is much superior to the reading. You can lead a horse to water but you can't make him drink. You can send all the printed material you like to the Brethren but if they won't read it it won't do them any good. If you catch them when they are going through their Degrees, particularly, when their mental attitude is right, you can teach them so very, very much and you can prompt in them the desire to read the books that you will list and recommend for their later use. And so it seems to me Brethren that if we see that we get good material, if we guard well the portals, if the Investigating Committees do their most important job efficiently and if we provide good instruction, teaching the real meaning of Masonry, then we don't need to worry too much about the teacher.

I said a few moments ago that I didn't think we needed a new definition, all we needed was a new interpretation. Now here is something that M.W. Bro. Herman handed me a few minutes ago. I am going to read it just before I sit down. "Shakespeare added no new words to the English language, Beethoven added no new stops to the organ, Rembrandt added no new colors to the palette, the principles of the Bible are as good today as they have been in the past. Masonry needs no new changes because the principles of the past are as applicable today as they were yesterday." (Applause).

R.W. Bro. W. J. Collett: Bro. President, I thought maybe the members of the Conference would like to know of something that we attempted in Alberta last year. The Grand Master for a couple of years now has been handling what we call Area meetings. Maybe some of you have these too. He goes around to the various areas in the province, accompanied by the Senior Grand Lodge Officers to conduct meetings for information of the members of the Craft. Last year under the direction of M.W. Bro. McPhee we organized, with the Senior Grand Lodge Officers, a panel discussion. At each one of seven meetings we held this panel and the panel discussed the applicant talking to a sponsor, the sponsor explaining—we did this in dramatic

form—the sponsor explaining Masonry to the applicant, then we formed ourselves into an Investigating Committee and visited the applicant at his home and talked to him and then we went back again and talked to him in preparation for his initiation. This type of panel discussion among the four Senior Officers of the Grand Lodge was very effective and provoked some varied discussion and by means of the panel we were able to get over a lot of the information that has been talked about at this Conference. Thank you. (Applause).

President: Brethren, we have again reached our time of adjournment. As you know this evening the Annual Banquet will be held at 6:30 p.m. in the Mount Royal Hotel at which time the delegates and the ladies will be guests of M.W. Bro. Hardin, Grand Master of Alberta. Tomorrow morning we will reconvene at 9:15 and the first paper is 'Our Obligations as Freemasons.' Sometime tomorrow morning also there will be some of the unfinished business

from last year's Conference and I think you will remember that the matter of dimits and suspensions was brought up and there will be reports from the Grand Jurisdictions. I mention this in advance so that you may be prepared for this paper and any reports and probably have some contribution to make to the discussion on dimits and suspensions. I now declare the meeting adjourned.

FRIDAY EVENING, SEPTEMBER 6th, 1963

The members of the Conference and their Ladies, together with Visitors were the guests of the Grand Lodge of Alberta at the annual banquet in the Mount Royal Hotel, seventy-one were present. M.W. Bro. Dr. S. H. Hardin and Mrs. Hardin were accompanied at the head table by the Grand Masters of the member jurisdictions and their ladies and by the Worshipful Master of Cascade Lodge No. 5 and Mrs. Smith. During the evening each member present was introduced. There were no formalities but each Grand Master spoke briefly.

MORNING SESSION—SEPTEMBER 7th, 1963

President: Good morning, Brethren. Before we open our final session this morning I would like to call your attention to the fact that we in the four Western Jurisdictions have been saddened by the loss of Brethren who have been an integral part of this Conference in the past and I would mention in particular M.W. Bro. Leroy Bond and M.W. Bro. Peter Dawson of Alberta, M.W. Bro. George Ellis of British Columbia and M.W. Bro. Richmond Mayson of Saskatchewan. Will you stand for a moment of silence in their memory . . .

You will see by your Agenda that the paper this morning is to be presented by R.W. Bro. A. J. G. Lauder of Alberta, Our Obligations as

Freemasons. Discussion will be led by R.W. Bro. S. J. Leach of Saskatchewan. Following this paper, as I mentioned yesterday, there will be unfinished business from last year during which we will see what has been done relative to a suggested survey on the question of dimits and suspensions and this will be followed by regular business, election of Officers and Installation of the new President. We will have Forum discussion as time permits and I would mention that there are a number of brethren here whom we have not heard from yet, I would appreciate it if they would enter into the discussion, I propose to call on any who have not spoken and we hope to conclude the conference by 11:30 a.m. We will now have Bro. Lauder's paper.

OUR OBLIGATIONS AS FREEMASONS

Bro. President and Brethren: The paper to be presented is titled: "Our Obligations as Freemasons."

There are numerous obligations and responsibilities which we as Freemasons have obligated ourselves to perform in our daily lives. As true Freemasons we must always bear in mind the Fundamental Principles upon which Freemasonry is founded. Never losing sight of the fact that the solemn obligations that we have taken, bind us to keep and acknowledge same and to practise the Fundamental Principles of Brotherly Love, Relief, and Truth.

The Fundamental Principles and Teachings of Freemasonry have not changed during the past century, but we as Freemasons have changed and more especially in the past few years. This is most likely due to our present way of life. There are many more activities today to claim our attention.

Brotherly Love is the first of the fundamental principles and it can be expressed by your affection for your fellowman. By being a sincere and trusty friend, by extending to him every kindness that you can from day to day.

Relief can be practised by aiding and assisting your fellowman in cases of sickness, bereavement and financially when possible.

Truth is the third fundamental principle and a very important one to practise at all times. By always being truthful to God, to mankind and to yourself.

Coupled with these principles are several well known virtues that must be adhered to and performed if we as Freemasons are to fulfil our obligations. The four cardinal virtues are Temperance, Fortitude, Prudence and Justice.

Temperance may be defined as habitual moderation in the indulgence of the appetites and passions.

Fortitude is expressed as firmness of mind in meeting danger or adversity. Resolute endurance.

Prudence being expressed or defined as ability to regulate and discipline oneself through the exercise of reason. Capable of directing or conducting oneself wisely and judiciously.

Justice. The administration or maintenance of that which is just. The principle of rectitude and just dealing of men with each other.

These virtues were called the natural virtues and added to them were the supernatural theological or christian virtues of Faith, Hope, and Charity.

Faith may be said to be defined as belief in God, fidelity to ones promises, or allegiance to duty or to a friend. We as Freemasons must not falter in our faith towards God, nor shall we break faith with our fellowman.

Hope is defined as the desire with expectation of obtaining that which is desired.

Charity is expressed as the divine love of man, the act of loving all men as Brothers. Because they are the sons of God. We are told in the lecture in the Entered Apprentice Degree that the Mason who is in possession of this virtue may justly be deemed to have arrived at the summit of Freemasonry. Charity can be practised in other ways than that of giving money or alms. Doing kind deeds each day is a means of practising charity.

I have already mentioned a few of the obligations and responsibilities that we should practise daily, but there are other duties which we should perform when called upon.

When you are appointed on a committee of investigation. Perform that duty with the utmost of fidelity. Do not take it for granted, just because the candidate has been sponsored by two worthy brethren that it is not necessary to make a thorough investigation as to the candidate's character, his home life, as a neighbor and to his christian life. How he meets his financial obligations. Be certain in your own mind that he is the type of person who will be a credit to the Masonic Fraternity.

When you sponsor a candidate and he is accepted by the lodge, follow this through by bringing him to the lodge on the evening of his initiation and request the Worshipful Master to allow you to be his guide during the ceremony of his initiation and continue this practise until he has completed his three degrees. Offer your services to coach him in his degrees. I am convinced that he will appreciate this to the full and he will realize that we are really interested in him. Each evening when he comes to lodge continue to make him acquainted with as many brethren as possible.

It is one of our obligations to attend lodge regularly if at all possible and give our full support to the Worshipful Master and his officers.

Assist them at all times and take real genuine interest in the affairs of the lodge.

We as Freemasons should at all times endeavor to keep our brethren in Masonry interested in all phases of the activities of the lodge. By making the lodge meeting, whether business or degree work, interesting to the members of the lodge. If we succeed in this then we will have better attendance, fewer dimits and less members suspended for non-payment of dues.

And finally by endeavoring to practise the obligations that we have taken as Freemasons. We will become better men and Freemasons and a credit to Ancient Freemasonry. I am sure that when the time comes to stand before the Great White Throne we will hear those welcome words: "Well done good and truthful servant." Applause.

R.W. Bro. S. J. Leach: Bro. President and Brethren, first let me express my thanks and the thanks of my wife and daughter, to M.W. Bro. Hardin and Mrs. Hardin for their gracious hospitality, we have been made to feel very much at home here in Banff.

I congratulate R.W. Bro. Lauder on the presentation of his paper and I am very pleased to have the opportunity of leading the discussion. He has dealt with the fundamental principles of our order, the four cardinal virtues, and the theological virtues and has given us a brief and concise definition of each of them. He has also made some practical suggestions as to our obligations to our lodges, which if carried out will have a far reaching and beneficial effect on Freemasonry.

I may not say anything that is new to you on this subject. However, my approach from a different angle may open other avenues of thought.

The vistas of Masonry are boundless. We should carry the obligations of a Freemason into our community and beyond. You remember our installation ceremony—particularly that portion which begins, "Before I conclude, my brethren, let me portray to you the ideal of a Freemason." It describes the attributes of a Mason. We are all familiar with that beautiful and vivid description of a man who quietly and modestly moves in the sphere of his life, who, without blemish fulfils his duties as a man, a subject, a husband and a father; who is pious without hypocrisy, benevolent without ostentation, and also aids his fellow men without self-interest, whose heart beats warm for friendship, whose serene mind is open for licensed pleasures, who in vicissitudes does not despair, nor in fortune will be presumptuous, and who will be resolute in the hour of danger. Where need is, will lay hold with dispassionate courage and a rare power of mind, and who will not cease until he has accomplished his work, and then quietly retire into the multitude; because he did the good act, not for himself, but for the cause of right. All through his marvellous description of the attributes of a man and a Mason we are taught what we should do to become what we should be. It is an obligation incumbent on every Mason to fashion life according to these prin-

ciples, to carry them into active operation in his daily life, so that people will say of him," he is such a good man, no doubt he is a Mason."

The original Masons were builders, we too must be builders. It is our obligation to build the temple of our own character. We have the working tools and our great heritage. We must carry Masonry's teachings into the life of the world. We should be leaders of every good movement for the benefit of mankind, not holding ourselves aloof, but being active, creative and practical. In our troubled world, the answer to be found in the principles of Freemasonry. We must adapt ourselves to a changing world, carry the principles of brotherly love, relief and truth into the life of our community, our country and our world. This is a duty inherent in Freemasonry and the obligation of every man who calls himself a Freemason. The sentiments expressed within the tyled recesses of the lodge must find active expression in the life of the world. The working tools may be symbolical, but they must be put to good use. Our world craves men of vision in its community enterprises, its councils, its legislatures, its parliaments, men dedicated to the Masonic way of life, who will enthusiastically express it by thought, word and deed. Such men can move mountains!

From time immemorial Master Masons have been interested in the training of youth. The relationship between the Master Mason and the Apprentice has always been very close and lasted for many years. The Masters taught them a trade and a high code of ethics. There is no reason why any young person should pass through a period of delinquency before he settles down to serious thinking and conscientious living. We must first win their respect and confidence, then share our time and experience with them. They are the citizens of tomorrow. They are our best hope for the future, so we must not neglect them. Let us be good examples for them to follow and their guides at every opportunity. I recall many years ago, I was not a very good Church attender. However, I expected my family to attend. I asked my eldest son if he were going to Church one Sunday. He said: "I don't know, are you going?" I said: "Yes, let us go together." Consequently he has been a regular Church attender ever since and has developed a deep and abiding faith in God. Just recently I tried to advise him on a matter which was giving him grave concern. He said, "Dad I know you are trying to help me and I appreciate it, but I must follow God's guidance." Thank God for his faith, I am sure he is right.

In order to meet our obligations as Freemasons we have the Great Light in Masonry. By it we are taught to love God and obey His Commandments. One of His Great Commandments teaches us charity and brotherly love, which is illustrated and conveyed to us quite forcefully in the lecture at the N.E. Angle of the Lodge. These are the intangibles which are the real supports of Masonry. True Masons have a deep concern for the orphans, crippled children and

widows in distress. Masons are men who try to elevate themselves morally and spiritually, to be just, love mercy and walk humbly with God. They live by the "Golden Rule." One of the greatest exponents of brotherhood was Abraham Lincoln. Abe was standing near a hill one day, watching two boys sliding down the incline on a sleigh together. The older boy would then carry the younger one to the top of the slope and drag the sleigh behind him. After watching them for a while, Lincoln spoke to the older boy, saying: "That's quite a burden you are carrying, son." The older boy replied with a cheerful voice, "That ain't no burden, Mister, That's my brother." To Lincoln that was one of the finest examples of Brotherhood. That is the kind of Brotherhood that we should practise.

In the quest for truth, the true Mason frees his mind of intolerance, prejudices, superstition, bigotry, and all that makes men slaves, while they dream of freedom. Masonry directs a man's attention to seeking out truths which are established upon known and tested facts, to develop a thinking mind and be a man of vision. It guides our reflections to a knowledge of ourselves, thus only can we be true to ourselves.

One of the most important obligations of a Freemason is our duty to the Most High. He, who is the centre and the very core of our being. We must practise our belief in Him both within and without the lodge. The psalmist says: "In all thy ways acknowledge Him, and He shall direct thy paths." Our churches present the opportunity for a public acknowledgment of our faith, and a chance to translate that faith into action, and the Church today, as never before, needs dedicated men.

What a wonderful thing it would be if every member of a Masonic lodge were a true Freemason! We cannot expect to enjoy the freedom and the privileges which we possess without assuming both collective and individual responsibility. We must exemplify citizenship of the highest order. We must have implicit faith in the Most High, in the fatherhood of God, the brotherhood of man, and the dignity of the human race. We must practise charity and obey the laws of the land in which we live. We must maintain the principles of our order. It is our duty to enrich Masonry by our contribution, so that we may pass it on to posterity with its prestige unsullied and undefiled.

(Applause).

M.W. Bro. S. H. Hardin: M.W. Bro. President and members of the Conference. I have hesitated to take part in the discussion as I am an official of the Conference and do not want to take up too much time, we have a number of distinguished brethren to be called on yet so my remarks will be brief.

The subjects that we have discussed are important subjects and the brethren who have presented the papers have proved themselves. Their names will be printed in the Proceedings and they will receive much credit. We will be looking forward to the Proceedings so that

we can read again all the material that has been presented.

It is remarkable how each paper has followed the one before it. First we had a very marvelous and instructive lecture by M.W. Bro. Stuart Parker, he dealt with the Ethics of Law and with Masonic Jurisprudence. R.W. Bro. McKergow gave us Masonic Education, this was followed by the Duties of Investigating Committee, Masonic Initiation and finally our Obligations as Freemasons. Each one could be kept as a guide.

It is too bad that M.W. Bro. Parker is not with us today, I would like to compliment him again. He kept on dealing with and leading to the fundamentals of Freemasonry. You know, Brethren, the difference between the practice of Law and Ethics is that in Law you deal with the mind, in Ethics you deal with the Heart. M.W. Bro. Parker referred to the Landmarks and to the paper we discussed two years ago. I feel that in a body such as this we should go deeper and farther than others, we can refer to many writers but we should go way back in search of truth.

I don't think that I will touch on the subject of Education, except to say that we should try to encourage short lectures. Those who prepare the lectures should be sure that they are not talking over the heads of the members to whom they are speaking. Brevity is important, we should urge members to study and give them our main thoughts. The Papers we have heard and the discussion was good and will be very helpful.

The Duties and Responsibilities of a Committee of Enquiry have been dealt with very fully and I do not think I will touch on that paper.

Masonic Initiation; you know Brethren we are dealing with **VALUES** in Initiation. The word we associate with the second degree is the word **RESPONSIBILITY**. When we consider the outstanding experience of the third degree we have no difficulty in finding a word and it is

DEVOTION.

The whole philosophy finds its climax in the closing moments of the third degree. If you can think of the three degrees as marking the progress of man through life—learning, as he goes along, the lessons that will enable him to live worthily, then he brings all that he has learned into those dramatic moments, when he is faced with the alternative of a betrayal of a trust or death. He proved that he has learned the lessons well when he makes his final choice.

Here then are your three degrees in three words: **VALUES**, **RESPONSIBILITY** and **DEVOTION**. If we live by these words we will prove that Freemasonry is no ivory tower. It is no escape from the problems and tensions that are inevitable in our kind of world. We will prove that we are not using Freemasonry as an escape from the obligations of life—playing at brother-

hood as a substitute for an acceptance of the realities of Brotherhood. Rather it will help us to release Freemasonry as a great constructive force in the life of the world. For we are privileged men—men who have seen a vision of what life can be; men who have dreamed a dream of an ideal life for humanity and are therefore forever committed to the task of translating the vision and the dream into action.

Brethren I think that you and I and the future generation of Masons, have a mission to perform. We have something tangible in our hands, let us use it, because upon us and upon **CHARACTER** depends the future. Let us never relax, let us carry on as those who have preceded us in this great work. (Applause).

M.W. Bro. A. J. Sawatzky: Brother President and Brethren: These last two days have come and gone so quickly that it is hard to realize that this 1963 Conference of the four Western Masonic Jurisdictions is once again drawing to a close. Those of us who came as visitors have enjoyed a privilege which cannot be evaluated in dollars and cents. The papers that were presented and the discussions which followed gave proof of the devotion to the ideals of Masonry within the hearts of many of our brother Masons and it has provided us with much food for thought to take back with us to share with our brethren as we will come in contact with them during the months which lie ahead.

I want to take this opportunity to congratulate you Brother President and all those responsible for preparing such a fine program for this Conference. I also wish to express on behalf of Mrs. Sawatzky as well as myself our great appreciation and thanks for the wonderful hospitality we have enjoyed here. This is the fifth consecutive yearly visit to Banff and each time it is becoming a foregone conclusion that if next year we are still amongst the living and have our health we shall have to come again.

Although I am not a delegate to this Conference, with your permission brother President, I would like to make a small contribution to the proceedings, for whatever it is worth, in the hope that those who will read it, will find it worthwhile to give it some thought and contemplation. A few months ago I came across an article, I believe it was in the Star Weekly, in which the writer contrasted the Wonders of the Ancient World with what contemporary distinguished men of science and medicine considered the Ten Wonders of our Modern World. These they listed as follows.

- The Maxwell Equations
- The electron microscope
- The atom (in symbol form)
- The laser and coherent light
- The versatile transistor
- The decision-making computer
- Bioelectronics, (such as the heart pacemaker).
- Life chemistry (in symbol form).
- The potential of Man.

It is of course entirely beyond my field to attempt an intelligent explanation of the various

uses these fantastic discoveries of the past fifty years can be put to. All the average layman can do as he read about them is to contemplate them with the greatest awe and wonder. What should be of significance though to the average layman as he contrasts the Old with the New is that when contemplating the former it is usually done from the standpoint of its architectural splendor, which has endured and been marveled at for centuries, whereas in contemplating the New it is more likely to be as the glories of pure thought, such as abstract equations, or mathematical principles translated into technical reality for the good of mankind. But what impressed me most deeply was the writer's concluding thoughts concerning the tenth Wonder of the World listed as the "Potential of Man." For this purpose he quoted the views expressed by Dr. Gerald Holton, professor of physics, Harvard University. This is what he quoted:

"The Wonders of the ancient World, all except the pyramids—have disappeared without a trace. Most people have forgotten even what they were supposed to be. And this I think is quite appropriate. For the true Wonders of the Ancient World were not its perishable structure, but certain discoveries that are still a part of our lives today. For example: the discovery of agriculture, communication of the spoken and written languages, of living in social groups, of artistic and religious expression.

Today, the Wonders of the Modern World are again not the items of new hardware, no matter how startling or useful they may be. The lasting wonders of our time will turn out to be again, the discoveries of certain possibilities for man, that is the possibility of gathering scientific knowledge and of applying it to technological improvements.

Related to this point is the Wonder of the possibility of a democratic, egalitarian form of society. More and more discrimination and social evils are fading. The slave quarters and ghettos which constituted the major portion of ancient cities, now, the possibility of increased material affluence and education, among other factors, are changing Western Society more towards a wider based democracy.

Another Wonder is the possibility of arms control and disarmament. Not all Wonders of the Modern as well as the Ancient World are pleasant to contemplate. A historic Wonder has been the persisting willingness of whole peoples to slaughter and be slaughtered. Until a few decades ago war was regarded as a biological and social inevitability; even a necessity. Now the horrors of war are being clearly recognized that even the military leaders of major nations themselves profess their revulsion to war."

Brethren, when the potential of man is being contemplated in that light one finds a great deal of re-assurance as regards the ultimate destiny of mankind. Another ray of sunshine and hope is the recent agreement among the

major powers for a partial arms control. Since the discovery of the atom bomb, and the initial use it was put to, mankind has been in a progressively increasing state of fear and anxiety of total annihilation. Now a way seems to have been found whereby a new relationship of confidence and good-will can be built. That once there is the recognition of the simple truth that all men are brothers, the old fashioned idea of conflict is rendered obsolete.

This is the realm in which Masonry can truly function and operate. Being founded on the three basic principles of Br.L., R., and Truth, its primary purpose is to teach its adherents the art of exerting an influence upon the world by demonstrating these principles by thought and action in their daily life. To constantly search and probe for the discovery of the things that are good and true and to help build and strengthen them. By learning to comprehend the high importance of the intangibles as compared to the tangibles. Far too much dependence is still being placed upon the tangibles only to find that in the end they never solve the problems that confront us. The fact that the Wonders of the Ancient World are still being thought of by most of the people today in terms of its architectural splendors, while the real Wonders are taken for granted and seldom thought of in terms of the tremendous part they have had in helping to shape and mould human life to distinguish itself from all the other forms of life.

But to fully appreciate this there must first of all be knowledge and comprehension. Thus Freemasonry teaches in one of its first lessons that, "knowledge grounded on accuracy, when translated into labor and promoted by perseverance, etc."

It is my firm belief that the most important responsibility of those who assume leadership in the Craft, is the duty to disseminate light and knowledge about these basic principles, and all the characteristic qualities related thereto, in such a manner as to bring about a true appreciation of their worth with a desire to reflect them in daily life. Without a real appreciation of these basic principles there cannot be a practical demonstration.

The history and antiquity of Masonry, particularly as it refers to the operative art, interesting and informative as they are, is to my mind of secondary importance. Once the basic principles of Masonry become a habit that is reflected in daily life, all the other factors which help to preserve and strengthen them will fall in their proper place in due time and the whatever apathy and indifference may exist, suspension for N.D.P. and lack of attendance, will diminish correspondingly.

A keen sense of moral values with a realization of the need for spiritual dependence in order to comprehend the end purpose of man's career on earth is what Masonry must help bring about if it is to justify its existence.

When King Solomon exhorted his people to wisdom he said: "Get Wisdom, get understanding; forget it not, forsake her not and she shall preserve thee; love her and she shall keep thee; Wisdom is the principle thing, therefore get wisdom, but with all thy getting, get understanding. Exalt her and she shall promote thee, embrace her and she shall bring thee honor.

M.W. Bro. Herman: Bro. President and Brethren, the sun is a double-edged sword, by its warmth and radiation it creates and stimulates growth. At the same time it can destroy life on earth and cause blindness, heat stroke and numerous other physical and mental defects.

Masonry also has many facets that can and do influence life. We heard the statement made yesterday that Masonry needs no innovations, that the principles of Masonry are as applicable today as they were in the past. Yet can we escape the changing of ideas and ideals that time imposes on us? Take the word 'Square'. We are all familiar with the symbolic meaning of the working tool the Square. At one time a man who paid his debts was said to be square with the world—a man was considered 'square' if he lived up to his obligations to his God, his neighbour and himself.

Today we have another meaning and a 'Square' is a 'Screwball' an odd character. If a man is capable of stretching the boundaries of morality to the breaking point and getting away with it he is considered a 'Square'.

Therefore I think that Masonic education and the practice of our teachings are absolutely necessary in today's living and we should be wary of change. I am happy to have been here and can return to my jurisdiction with a broader understanding of the problems that confront us. I thank you for permitting me to sit in and thank M.W. Bro. Hardin for his hospitality.

R.W. Bro. McKergow: Bro. President and Brethren I have been asked to move a very important motion. On Thursday night this Conference was opened and the principal speaker was M.W. Bro. Stuart Parker, Past Grand Master of Manitoba. I have been asked to express our thanks for the great amount of time and energy spent in research for his paper on Masonic Law, which has been the highlight of the present Conference. We will all look forward with eagerness to the time when the Minutes of this deliberation will be printed and we here present will all receive a copy of these Minutes, so that we will all be able to read with care and digest the words of wisdom which were given to us by M.W. Bro. Stuart Parker. Therefore, Bro. President and Brethren, I would like to propose a motion, a very sincere motion, of thanks to M.W. Bro. Stuart Parker for his most excellent address on Thursday night. Seconded by M.W. Bro. Sam Hardin. (Applause).

Now, while I am here in front of the microphone I would like to say a few words myself. M.W. Bro. President and M.W. Bro. Sam Hardin, I would like to take a few moments before this Conference closes to express the sincere thanks of my wife and myself for the very warm and sincere hospitality which has been extended to us by you, M.W. Bro. Hardin and your lovely wife and by the members of Cascade Lodge. It has made this Conference a very enjoyable holiday in the most beautiful surroundings. I have been especially requested to bring to this Conference the warmest greetings of our Grand Master, M.W. Bro. Percy Rutter and to express his regrets for being absent. He is at present paying official visits across the centre of B.C. and tonight he will be in Kitimat. I have also been asked to bring the regrets and greetings of several P.G.M.'s who are extremely sorry that they could not be here, owing to their personal vocations, and they are Dave Taylor, Jimmy Mitchell and Monty Howard. They would all have liked to be here. However, that was impossible.

Lastly I wish to thank you, the members of this Conference, for allowing me the privilege of taking part in your programme, and to express the hope that both my wife and myself will be with you again next year and for many years to come and maybe some time in the future I will be allowed to take part in your educational work. I would like to thank you very much.

M.W. Bro. A. Wilson: M.W. President, M.W. Bro. Hardin, Brethren, once again it has been my privilege to attend another Banff Conference. Like those I have attended for the past three years, it has been another wonderful experience in Masonic Fellowship.

I must congratulate M.W. Bro. Stuart Parker for his very outstanding address delivered at the opening of this Conference on Thursday evening. M.W. Bro. Parker dealt with a most difficult subject in a very capable and interesting manner. I will be awaiting the Conference report with keen anticipation so that I might read M.W. Bro. Parker's address, analyze it and study the remarks more carefully. In my opinion he set the pattern for this whole Conference.

I would like to say to R.W. Bro. McKergow that I enjoyed his most outstanding paper on Masonic Education, which presented so many simple and definite recommendations designed to emphasize and point out the need for Masonic education in our constituent Lodges. His treatment of the subject under the various sub-headings was very appropriate indeed. The discussion followed by R.W. Bro. McGregor from Manitoba pointed out very forcibly the necessity of more carefully scrutinizing applicants for membership so that candidates would truly accept and enhance our cause. I can sincerely say that both R.W. Bro. McKergow and R.W. Bro. McGregor are to be congratulated for their very able presentations.

The second paper presented by M.W. Bro. Slessor of Manitoba was again very ably and interestingly presented, and together with the remarks of R.W. Bro. Collett of Alberta, gave us some very valuable suggestions for making Committees of Enquiry more effective in upgrading the quality of those accepted for Masonry.

I was most interested too in the paper presented by Bro. Freeman of B.C. entitled "Service Stations of the Craft", a title indeed that was most appropriate concerning the activities of the Masonic Service Bureau of Vancouver told in a way that gave us an insight into and first-hand knowledge of, the side of Masonry most of us know very little about.

Masonic Initiation, another most carefully prepared paper presented by R.W. Bro. Garland of Saskatchewan, discussion led by R.W. Bro. Nordan of B.C. I must say I enjoyed both these presentations and the discussion of this most important subject, so very capably handled by those two Brethren.

Our Obligations as Freemasons, a paper presented this morning by R.W. Bro. Lauder of Alberta with the discussion being led by R.W. Bro. Leach, which I unfortunately missed, but which I am sure was very capably presented and contained much food for thought.

In my humble opinion, Mr. President, all of the papers presented have been an inspiration to those attending this Conference. The discussions were most actively participated in by the Brethren and I for one will once more leave a Banff Conference feeling that it has been good indeed to be here.

In conclusion may I thank M.W. Bro. Hardin and the Grand Lodge of Alberta on behalf of Mrs. Wilson and myself for their most gracious hospitality extended to both of us during our stay in this grand City of Banff. I hope that our circumstances will warrant that I may have the privilege of attending this Conference as a visitor in the future because I can truthfully say it was indeed a wonderful Masonic experience to come here, where you meet so many nice people and I include the ladies in that category also, and have the privilege of listening to such outstanding Masonic papers as have been presented at each of the Conferences I have attended.

In conclusion I would like to congratulate M.W. Bro. Dayton, President of this Conference, for the very capable manner in which he has presided over its activities. Thank you. (Applause).

President: Brethren, I am sure we would all be disappointed if we did not hear from the senior member of this Conference, M.W. Bro. Morgan. May we have a few words from you?

M.W. Bro. J. H. N. Morgan: M.W. Bro. President, M.W. Bro. Hardin, Distinguished Guests, Brethren and Friends, it is true, Bro. President, that I

am possibly the dean of this Conference insofar as age and membership is concerned. I think it is about 18 years ago that I first started attendance at this Conference, and until some three years ago, due to circumstances beyond my control, I had never missed one of these Conferences in that 18 year period. I am probably the oldest Freemason in this gathering, both in point of age and in point of membership. It is over 55 years since I first crossed the threshold of a Lodge, in the Jurisdiction of the Grand Lodge of Canada in Ontario, in a little Lodge located in the suburbs of the City of Toronto, in a location which in those days was away out in the country, but today is now in the limits of the metropolitan City of Toronto.

I am not going to attempt, Brethren, to review the work of this Banff Conference. That has been most admirably and capably accomplished by M.W. Bro. Hardin and by the last speaker. Nor am I going to emulate the eloquence of my friend the Past Grand Master from Manitoba.

There are a few amenities that I feel that I should like to give expression to. This Freemasonry of ours, to those of us who are older members, is a wonderful institution. It is very difficult to define the meanings of the word masonry." Certainly a Lodge of Freemasons, is not a service club, it is not exactly a benevolent organization and while it has religious aspects, it is not a religion, but it is one of the finest institutions of fraternity, is and was, as has ever existed in this world. It is an institution. We profit by programmes of education, we speak of our ideals and of our objectives, but our chief objective is the instilling into our minds the character of a Masonic way of life.

We do not in Freemasonry need any new ideals, we do not need any new objectives, but what we do need is the courage and the ability to put those ideals and those objectives into action! What we need in this Craft more than anything else are leaders, men of vision, men of courage, enthusiastic men, who will not only lead our Lodges but who will lead our Grand Lodges. There is no room in this world today for a static Freemasonry. Freemasonry must be a moving institution and Freemasons must be moving Freemasons. We are an institution which teaches character, we endeavour to instill into our candidates and those who come within our gates a new way of life. We endeavour to teach them honesty, decency, tolerance, so that they can go out of our lives and mingle with their fellowmen and by their characters and by their examples lead and help to give their fellowmen a better way of life, to live the Golden Rule to do unto others as you would want those others to do unto you.

M.W. Bro. President, in all those 18 years that I speak of, I have always thoroughly enjoyed these meetings. I had the privilege at one time of occupying the office that you hold at present, I will admit that I did not make as good a job of it as you are making.

I want to extend to all of you my personal invitation to pay a visit to my office in Vancouver, should you at any time be in that direction. I promise you too that I will not keep you waiting as I did one just the other day. My good friend, Bro. McGregor, did call on me some little time ago, but unfortunately I was busy and he was kept waiting in the anteroom with in fact I think it was the Grand Master and some other officer of our Grand Lodge, but had I known it was R.W. Bro. McGregor in my office I would have laid out the red carpet right away.

In closing, I want to congratulate you, Sir, your Secretary, R.W. Bro. Rivers, and all those others who had to do with the organization of this 1963 Conference. To me it has been a most interesting affair and I am sure not one of us will go away from here today with any disappointment in our minds, rather we will take with us from the few hours we spent together much in the way of food for thought and much in the way of social friendship.

And to you, M.W. Bro. Hardin, and to your most estimable Grand Lodge of Alberta, I would like to thank you on behalf of Mrs. Morgan and myself for the courtesy and the wonderful manner in which you have received us. Sir, it has been a pleasure to meet you all, it was a pleasure to meet and become acquainted with your good wife, I hope that that acquaintance may be renewed in the future. Sir, I thank you for the opportunity. I came up here to say a few words, but like others that have spoken, those few words developed into a considerable quantity. I thank you. (Applause).

President: Thank you, M.W. Bro. Morgan. M.W. Bro. Ulrich, of the Grand Lodge of North Dakota. You have been strangely reticent since you came here. I hope we haven't made you feel you weren't part of these proceedings?

M.W. Bro. R. L. Ulrich: No, Bro. President, Brethren all. I too would like to thank Bro. Sam and his good wife for the courtesies that have been shown us while we have been here. You know in the States we have a mythical Uncle Sam, here we had a real one.

North Dakota brings greetings to the Conference, I know that we have received a goodly number of Masonic thoughts, ideas and experiences of intrinsic value. This is one thing that our government have never been able to place a duty on. The discussions have been and I know they will continue to be as thought provoking as in the past, thus enabling us to grow Masonically. In North Dakota we rely on the Silent Service Association for a share of our material, which I am sure is not alien to your Grand Secretaries. We use the booklet: "What is Freemasonry?" an explanation of Masonry to those who wish to enter into our Portals. We have the booklet "101 Questions About Freemasonry", another booklet which answers many questions—"Secrets".

I am very sorry, I told our Chairman last night that I was going to have them here this morning, and I had forgot them up in my hotel room. There is also another booklet, "The Explanation of the Three Degrees" preparing the candidate for the Degrees which he must pass. After initiation, many of our Lodges use the Mentor System which, according to Webster, is a person who is a faithful advisor, or friend or teacher. The Mentor is supplied with a manual to aid in answering such questions as may arise in the minds of the candidates. Furthermore we have the monthly bulletin from the Masonic Service Association, enlightening us in Masonic subjects and enabling us to disseminate information to the Craft. Our Masonic ammunition is limitless but we are burying it in the ground as we do our missiles, waiting for an attack. I know that our unused Masonic Bulletins could keep us warm in a lot of Lodge Halls on a cold evening. All this brings to mind the article by the Grand Secretary of the Grand Lodge of Indiana. He says that the Wailing Wall is crowded these days. Masonic leaders, great and small, are lined up, each awaiting his turn to lift his voice in lamentation. Perhaps we should accept the fact that we had a great influx of candidates after World War I and II, remembering that economic factors are responsible and men going to and returning from service were seeking something substantial, that we as individuals failed to give them. One brother has suggested that on the average one Petition out of five should not be accepted, but I say I may not be able to countenance his views but his message is clear—look well to your Ballot.

Just in passing I put down a few thoughts coming out of various Masonic Conferences as well as some of my own. For instance is our local leadership meeting the qualities which are expected of the educated candidate?

Are we making Freemasons enter, sooner, to another club? Is it quality or is it quantity? Do the so-called Higher Degrees of Masonry add or detract? Should not their efforts be for the advancement of Blue Lodge Masonry and not leave them as a fishing pond. Do we pay enough attention to the entertainment of wives, families and friends? Do we cheapen Masonry in lowering it to the standards of the common man?

While joining you here and looking upon your scenery, I would like to quote from an Ancient Roman Emperor who said: "Live as upon a mountain." There is something vibrant and inspiring about a mountain. How can one be mentally small who associates with the magnificent bigness of the mountains? Great men live on mental mountains. Their spirit towers above the storms, their minds are above doubt, cynicism and despair, their horizons are expanded, their mental frontiers are dry, their visions are lifted above the fog of petty things, they look over the obstacles into the Promised Land of Tomorrow, they see the rainbows while the little man struggles bravely with phantom shadows in the valley, they see the sun in the

east while the valley dwellers burn their tiny lamps and candles in darkness, their heads are in the clouds, but their feet are imbedded in the solid rock of fact and reason, they dare the sky, they take the risk, like the alpine guide they would have as their epitaph these words: "He died climbing." (Applause).

President: Brethren, we have one final matter to deal with, but before we go on to this subject, we would like to have a few words from Bro. Letnes, of North Dakota. Bro. Letnes.

Bro. D. Letnes: Mr. President, M.W. Grand Master, Sam Hardin, and Brethren all, I am a little surprised to be called upon because it is quite an honour to be a visitor and guest to this Conference. Of course I was fortunate in being made an Honorary Member of Acacia Lodge 111 in Winnipeg and ever since that has happened I have been hanging on to the coattails of M.W. Bro. Slessor and this is one meeting I have always longed to attend. M.W. Bro. Harold S. Pond, former Grand Secretary and Grand Master of North Dakota told me about this meeting, and he said if you ever get a chance to attend it, by all means do so, because, he said, it is one of the grandest meetings he had ever attended and now I know what he was talking about. This has been a most inspiring meeting and I only wish that all the members of my Lodge could sit on the sidelines, because I know they would gain invaluable material and inspiration. The setting, the friendship, the entertainment, well just everything has been very perfect and we couldn't ask for a more delightful get-together, meeting, and I know that all of us will go home feeling that this is one experience which we will not forget and I am sure I will not forget.

As I listened to the papers I couldn't help but think of some of the things that we fail in in Masonry and of course herein we have to go back, it is a matter of procrastination. We talk about many things we would like to do, but I know in our Lodge we do not do it, we do not get serious about it, we do not do half as much as we should do and just how you get the inspiration, that is very difficult matter. It is too bad that more Lodges cannot get together in this kind of a Conference and discuss these things. I have always said that Grand Lodge should attempt something like this because you like to get down to real thinking on the subjects which are so close to us and so important. I have been impressed, particularly by the attendance in Canada, and the seriousness with which you approach Masonry. In our Lodge we have 700 members, about 300 live away from the city and we feel lucky if we have 40 in attendance. Then I come up to Winnipeg, come out here and see many Brethren turning out to the meetings—why? We have done everything we can possibly think of to encourage, to inspire and it doesn't seem to work. So I say that anything that we can do to inspire interest, and attendance, in Masonry should be done, that is the only way we are going to survive. Masonry has decreased in numbers in North

Dakota I am sorry to say. We are holding our own in Grand Forks, but this is due to the influx of airforce personnel—without the air force I think that we would be reducing in membership each year. So again, I feel greatly honoured for being invited by M.W. Bro. A. Slessor to come up here with him and to sit down and be a part of this group and I hope that as soon as I can get a copy of the Proceedings that I can make a report to my Lodge and tell them about this wonderful meeting and to tell them that if they ever get the chance by all means grab it and come out here.

On behalf of Mrs. Letnes, we want to thank you, M.W. Grand Master Sam Hardin, and your good wife, for the gracious hospitality and the wonderful arrangements—we have enjoyed ourselves beyond words and it is an experience that we shall never forget. Thank you all. (Applause).

President: R.W. Bro. Underdahl, S.G.W., North Dakota. May we hear from you?

R.W. Bro. Underdahl: Bro. President, M.W. Bro. Hardin, Members of the Banff Conference and Guests, I would like to express my thanks to M.W. Bro. Hardin and his good wife and to the members of the Grand Lodge of Alberta for the fine hospitality that has been extended to Mrs. Underdahl and myself. This is my first visit to the Banff Conference and I hope it is not my last. I have heard of the Banff Conference for several years, in fact all the time that I have been in Grand Lodge and it is very interesting. The several papers that were presented and the discussions that were held after that proved very beneficial to me and I would like to congratulate you, Bro. President on the fine manner in which you have conducted this Banff Conference this year and I hope to see you again next year. Thank you. (Applause).

President: Brethren, it is the duty of the President to report to the Conference. However, due to the efficiency of our Secretary of our Conference and the fact that all the Proceedings of these Conferences are published and circulated amongst the participating Grand Lodge I am sure that that Report is well taken care of.

There is another report, however, that is never given and that is as to what influence this Conference may have on the Brethren who are not in attendance by the fact that they have available to them the deliberations of the Conference, these papers that are read in Lodges, the thoughts that they may engender in the minds of the Brethren and this is our hope that the proceedings of this Conference may have great influence throughout our Grand Jurisdictions. This of course is the true value of the Conference.

Brethren, last year it was suggested that we do have a survey relative to Demits and Suspensions throughout our Grand Jurisdictions. For certain reasons it was not completely practical that this be done but we do have some reports.

M.W. Bro. Jackson, Manitoba, would you present these reports at this time.

M.W. Bro. T. C. Jackson: Bro. President and Brethren, first I would like to express my appreciation to M.W. Bro. Hardin and his good lady for the hospitality extended and the way we have been looked after in Banff this year, my wife has enjoyed it, mind you I cannot come to Banff unless I bring her with me, we have greatly enjoyed our visit.

I am very pleased to see M.W. Bro. Morgan here, there have been a few occasions when I have been the senior member present and I am very glad to be with the juniors again. It is good to see you looking so well, Bro. Morgan and I hope you will be able to be with us for many years.

The Conference this year has followed pretty well along the same line as previous Conferences, the papers have been splendid and, as is usually the case, the first paper sets the tone of the Conference. All the papers have their place, if we could get our Lodges to adopt R.W. Bro. McKergow's recommendations and follow them up, members would appreciate the good material made available to them—that is a matter for Masonic Education.

Manitoba has the largest delegation this year and we have felt for a number of years that if our senior Officers attended and took part in this Conference they would be able to give a first hand report to our Lodges and that, together with the Proceedings which are supplied to every Lodge, will improve the situation with respect to Freemasonry in Manitoba. Quite a number of our Lodges are using the Proceedings and having papers presented on the subjects discussed here, others are still too busy conferring degrees to give it the attention it deserves. This year, when accompanying the Grand Master, we visited a small Lodge, one that does not have much business and I asked the Secretary what they did after dealing with the business and he told me that they use the Proceedings of the Banff Conference at every one of their meetings. They recess the Lodge meeting and have what they call a Fellowship hour, every member gets the opportunity to get into the discussion. Being a small Lodge their average attendance is high, their meetings are interesting.

Last year, Brethren, we had a discussion with regard to suspensions. Our President, who was our Grand Master last year, has been very concerned at the number of suspensions for non-payment of dues and he was anxious that the question should be thoroughly examined. He addressed a letter to the Worshipful Master of each Constituent Lodge and attached a questionnaire. Unfortunately we did not get the full co-operation of our Lodges. I will read the letter:

Newdale, Manitoba.
December 11th, 1962.

To the Master, Constituent Lodges,
Grand Lodge of Manitoba, A.F. & A.M.

Brethren:

In reviewing the records relative to Demits, Suspensions and membership for the Grand Jurisdiction of Manitoba for the past five years, we find the following rather disturbing information:

Suspensions for Non-payment of Dues	681	
Re-instatements following suspension	197	
Net Loss of Membership		484
Demits granted	982	
Affiliations	633	
Net loss of Membership		319
Total loss of membership Demits and Suspensions		803

Candidates initiated in same five-year period	2,677
Percentage net loss in same period	30%

Average Masonic age of brethren being suspended or taking demits from 15 to 20 years.

While we must be realistic in understanding that not every brother will find in Freemasonry that which he sought, it is felt that these figures represent a situation that is far from desirable. Therefore the brethren are being asked to assist in securing information that may point the way to some remedial measure or measures. This information is to be secured from the person most intimately concerned—the brother who is either seeking a demit or being suspended for non-payment of dues.

Naturally this is a request for the voluntary co-operation of the Lodges, to those who wish to participate, however, certain guide lines may be useful. It is therefore suggested: (1) That every brother who takes a Demit should be contacted personally to bid him farewell from the Lodge in a Brotherly way rather than merely conforming, in a businesslike manner, to his request; (2) To insure that this request does not derive from dissatisfaction with the Lodge or the organization or from slights, either fancied or real; (3) or from financial difficulties. (4) Where a brother has moved or is moving to another Jurisdiction a Lodge in that area should be notified that they may give him a Fraternal greeting and encourage him to continue his Masonic association.

For the purpose of the survey, a form is provided to report on each individual Demit.

It is also suggested that every brother who is to be or is now suspended for Non-payment of dues be contacted personally to see why he does not see fit to continue his membership in the Craft. This personal contact could uncover unsuspected situations, financial difficulties and the need for further financial assistance; slights or fancied slights or hidden animosities that

could be healed or would heal themselves if properly aired. The approach should be such that the brother will understand that we are concerned with his loss to the Fraternity rather than his annual dues. Encourage the brother to give frank expression to his opinions of the Craft and its organization that we may derive strength from the exposure of our weaknesses.

For the purpose of the survey a form has been provided to report on each individual suspension, and as far as possible I ask that this survey be made with regard to those brethren who were suspended during the year 1961 also.

It could be useful for the Lodges to appoint a special Committee on Demits and Suspensions, a "Membership Retaining Committee".

Thought could be given to remission of dues in worthy cases, especially to elderly brethren who may be financially embarrassed—it would be most unfortunate if we had to deny a Masonic burial to a brother who has been known in the Community as a member of the Craft just because he had not paid his dues. I'm afraid neither the survivors nor the public would understand or approve.

In conclusion, let us take at least as much trouble to retain, as we do to secure our membership. I hope we may have your energetic co-operation in this matter. With kindest personal regards to all, I am,

Sincerely and fraternally yours,

S. H. DAYTON, Grand Master.

As a result of our enquiries we have compiled some statistics. In the first place we found that there were 127 suspensions in 53 Lodges in 1962. Twenty-one Lodges returned 61 questionnaires and we found that 42 suspended members were non-resident and did not reply to correspondence, eight Master Masons and two Entered Apprentices said they were not interested, the others gave a variety of so-called reasons. There were 222 demits and 23 Lodges returned 67 questionnaires. Of these 46 had left the Jurisdiction and transferred to other Lodges, two were Dual members and demitted from one Lodge, others gave quite a variety of reasons.

We found that over a five-year period there were 653 suspensions for non-payment of dues; 107 had less than five years membership, 201 from 5 to 10 years, 184 from 10 to 15 years and 43 had over thirty years. In the age group it was fairly evenly spread, suspensions were also equally spread between Urban and Rural Lodges. I don't know what we can derive from all these statistics, but I think it takes us back to Masonic Education, as outlined by R.W. Bro. McKergow at this Conference. It seems too that many of the Brethren suspended and Demitted did not really know what type of organization they were joining, we should be sure that they are properly advised and that the Committee

of Enquiry does its work. We must ask Sponsors to give more thought of their discussions with prospective members.

President: M.W. Bro. Jackson, have you any comparable figures for Suspensions in 1962 as compared with previous years?

Bro. Jackson: A few Lodges reported that they had carried out the Grand Master's request and had set up Membership Retaining Committees and, in some cases, the Committee had been in touch with members subject to suspension, with the result that dues had been paid. I think that any results will show up in the future years.

Secretary: Bro. President, a circular was sent to member jurisdictions, as you directed, and the question of making a survey was considered by Saskatchewan, Alberta and British Columbia. The compiling of statistics and search of records was just too big a job to undertake, none of the Jurisdictions have a staff who could accomplish this work. As far as Alberta is concerned I have included in my annual report to Grand Lodge an analysis of the suspension figures. There were 187 in 74 Lodges in 1961 and 175 in 82 Lodges. We have been urging for some years that Brethren liable to be suspended should be contacted personally and if they were fairly new Brethren that this should be done by the sponsors. As far as we can we assist in arranging this for non-resident Brethren. In my view Demits are in a different category, the majority of four Demits are to Brethren who are affiliating with another Lodge, many have been Dual members and have decided to confine their actions to one Lodge. I think that the papers and discussions here will greatly assist, if the Lodges will use the material available.

Now Bro. President, I have a number of messages for the Conference, first M.W. Bro. A. D. Cumming is very sorry he cannot be present and he sends his greetings to all members, particularly to M.W. Bro. Morgan and M.W. Bro. Jackson. I have a letter from M.W. Bro. LeRoy Aserlind, Past Grand Master of Montana, who had hoped to be here, with Mrs. Aserlind and is looking forward to being present next year; from M.W. Bro. Edwin W. Toms, Grand Master of Minnesota who expected to be here but found it impossible at the last moment; from M.W. Bro. W. D. E. Sharpe, Grand Master of Oregon and M.W. Bro. Monty Howard, Past Grand Master of British Columbia. I was also talking on the telephone with R.W. Bro. D. T. Simmons, Grand Secretary of Washington, who sends his greetings.

President: We are glad to receive these messages from the distinguished Brethren. Now I would like to call on M.W. Bro. Fahmi.

M.W. Bro. S. H. Fahmi: Bro. President, M.W. Bro. Hardin and Brethren: I hesitate to approach the rostrum, for this is for men to make a speech and I haven't one, I came here to listen and have succeeded in doing so. However I would like to tell you that the Conference is, to an amazing degree, living up to the aspirations

of those dedicated Brethren who set it in motion quite some years ago. Most of them have passed on, but I recall quite well their ambitions in first talking up the Conference, in talking up its beginning, their aim was quality of production at the Conference and that I am sure they would be delighted to know this is being met. Then their aim was of course to have the product of the Conference distributed amongst the Lodges, to the Brethren throughout the Four Jurisdictions that make it up. Then there is another thing that crept in later, I don't believe it was referred to in the first meetings, I wasn't at the first one, but that was to encourage the Brethren preparing papers to inject something into their papers that would cause them to be so desired that they would be read and read and read again in the Lodges and the subjects used for discussion. I know, and I liked to hear M.W. Bro. Jackson refer to the fact, that but to far too limited a degree. I personally know that there are Lodges in Manitoba and it is being done in Manitoba, I know that it is, doubtless in the other three Jurisdictions, where the papers are never read. Now that is sad and I think there rests with the Grand Lodges, the District Deputies and other officers who are in constant touch with the various Lodges, something to be done in these Lodges to get them started with the splendid opportunities that are theirs. Secondly, what has been so truly said today and at other Conferences, of how the fame of this Conference has spread. I know that it is talked of, referred to in Eastern Canada, most favourably, and so often, I might say pretty well always, by members who have never attended, but they have heard about it. So it seems to be known and is becoming better known even by those who are not able or have not taken the trouble to attend.

May I say too, that another of the aims of the original members of the Conference was that it should be kept small. I remember there were thoughts that perhaps in the years to come it might grow to include other Jurisdictions, perhaps all of Canada, perhaps some of the Grand Lodges of the United States. Now that was found to be far too pretentious, much too far-reaching and perhaps there is a place for that sort of thing, but this Conference wasn't that place. I do recall quite well that the aim was that the Conference be restricted to these four Jurisdictions, invitations extended, of course. Brethren would be welcome from any Jurisdiction. That has been carried out. So many of the things, so many of the ideas and the thoughts and the prayers of those Brethren who gave so much time and gave so much of their attention to the holding of and the setting up of, the Conferences have been carried out I am sure far beyond their original expectations. So I congratulate you, Sir, as the President of the Conference at the present time and the four Jurisdictions which make it up. You are doing a grand work.

So many of the ideas that have come up here today I hope and I quite expect will be

carried home not only to the Grand Lodges of the Conference but to the Constituent Lodges therein and to the Brethren. That is where the need lies that I believe will be and can be greatly satisfied if they will only give attention to what this Conference has been trying to do and is doing and preparing for them. I am glad too to note that another aim of the framing Brethren was to put down any thought and reject any thought that this Conference would assume or be presumed to assume the responsibility of legislators. That thought, at least the thought that it might become so, was entertained; but I am very glad to attend the Conference here today and find that there is not a word, not a suggestion of it, not a breath.

Now, I want to congratulate the Brethren over the years for their success in carrying out so many of these ideas that their framing Brethren thought of and were able to inject into the affairs of the Conference.

Once more, may I thank you, Brother President of the Conference, M.W. Bro. Hardin and Mrs. Hardin, for their very, very great kindness and hospitality and of course Cascade Lodge. You know at the start, Cascade Lodge was known to us as an up-and-coming Lodge in Alberta, in Banff, but now it seems to have become a part of the Conference and they have made the Conference part of them. This is a fine thing. Congratulations to them too. Thank you very, very much for this opportunity. (Applause).

President: R.W. Bro. Leveque, J.G.W. of Grand Lodge of British Columbia, may we hear from you?

R.W. Bro. E. J. Leveque: M.W. Bro. President, M.W. Bro. Hardin, Brethren, being only a tyro making his first visit to the Banff Conference, I thought my cue should be to just sit and listen and learn and that is what I have done. For a good many years I have read the Proceedings of this Conference and have been very much interested so I was very happy when the opportunity came to come and actually be a part of it and I haven't been disappointed. It has been a wonderful experience. I have enjoyed listening to these papers and I have got a great deal out of it. It pays to listen sometimes.

I want to take this opportunity to express our thanks, that of my wife and myself, to the Brother in charge of the proceedings and to M.W. Bro. Hardin and Mrs. Hardin for their hospitality and to Cascade Lodge for their kindness to us while we have been here. We have enjoyed every minute of it and we hope to see you all again next year. (Applause).

President: We have with us too Past District Deputy Grand Master of the Grand Lodge of Manitoba, one of my District Deputies last year and I assure you a very efficient one, and that is R.W. Bro. Reg. Horton.

R.W. Bro. R. J. Horton: M.W. Bro. President, M.W. Bro. Dr. Hardin, I am not even an official

delegate to this Conference, but I can assure you that when I was trying to put together some material for my eight official visits and I tried to cover eight different subjects, that the Banff Conference Reports for some years back were a very, very important source of material. And so I invited myself to this Conference this year because I felt quite sure that if I came and sat in with you that I would carry away a great deal more than I would by reading the Conference Reports.

I know that time is running out and I was hoping that perhaps the clock would save me, because I don't normally attempt to say anything without taking some time to put my thoughts on paper first, but the President, I had thought up until this moment was a man of wisdom, but he said to me yesterday, "now look, this question of Suspensions and Demits is coming up, you haven't said anything yet, I would like you to say something on the subject." Well, there is nothing for me to do but do it. I can perhaps make a comment or two I hope it will be useful. There is one other reason why I am thinking the President may not have shown all that wisdom that I thought he possessed and that is why should the President of the Conference who has just recently finished a year, a very very fruitful year as Grand Master and who has so many of these things which have been discussed at this Conference so close to his heart and who knows just what the situation is, why should he be exempted from giving to this gathering his thoughts, rather than a young novice like me attempting to say anything? I think he should be called on for his wisdom and the result of his year of office.

Now, when I came up here I wasn't going to be one who tries to win something out of this without contributing something, if I was asked to do so and while all I did was perhaps put together a few very rough notes as this Conference has been proceeding I have been wondering what am I going to take home from it? What are we all going to take home from it?

The first rough note that I put down, just a couple of weeks before I left Winnipeg, was this, the first thought that came to me was this verse from St. Paul's Epistle to the Corinthians: "Though I speak with the tongues of men and of angels and have not charity, I become as sounding brass on the tinkling symbol." I quote that with a great deal of temerity. I realize how easy it can be to be that, but as I sat through this Conference the thought came to me that it has been stressed a few times how important is this question of charity. We are concerned with the problem as Freemasons, and we are trying to do something about it. But don't we realise how charitable we must be in relation to the question of Fellowship and Brotherhood Charity—the topmost rung of the ladder. I think that we can become overly concerned. I came across the statement somewhere that Life is really easier to take than you think, all you have to do is accept the impossible, do what is indispensable and bear the intolerable. There

are times when we can't see the woods for the trees and we lose the perspective.

In reference to Suspensions and Demits, as has already been said there is really no actual cure for suspensions, there is only incentive. As M.W. Bro. Jackson's report indicated we heard from roughly one-third of our Lodges there is still the other two-thirds. I am quite sure that this effort on the part of the Grand Master was an excellent decision. In my district I know that some of the Lodges had for too casual an attitude toward it, I know that when they got cracking at it they cut their suspensions for 1962 down to about a quarter of what had been indicated. I am quite sure that the idea of having a Membership Retaining Committee is excellent. There is no easy solution. In connection with Demits I wish that we could find out where the member is going first, make sure that he is leaving with all the good-will and with the best wishes of the Lodge and we should advise the Lodge at the place where he is going, so that he will receive an invitation shortly after arrival. There is no doubt that better preparation and better education of our members is a solution. One matter that has not really been mentioned although I believe that it has been very much in everybody's mind is that is more fully integrating the members into the work of the Lodge, into full activity.

I was overseas in 1960 and visiting one of the greatest experimental stations in the world. There I saw one particular experiment, I was shown a piece of wild land. I was told that they had very fertile land and they had decided to seed this to wheat and leave it alone and see what happened. There was an excellent crop and it only took three years when there was hardly enough wheat left to do anything with at all. The birds carried weed seeds in, some were several feet high. It destroyed itself. I mention it because I think there is an application to Freemasonry. I am in full agreement with all of you, we have a wonderful organization, we have the means to become a great force for good, but unless we discipline ourselves and remain active, other forces will take our place in the modern world.

The three things that I think we can take home with us are first, we must be most charitable; the second is the question of Faith and the third is a combination of dedication and courage. In closing I would refer you to a poem by Whittier on Faith and one by Edgar Guest. Guest's poem was on the point that we think of sometimes that we think this is the end—an atomic bomb could finish us all off, whereas it is actually the beginning. His whole poem expresses the thought that there is still so much to be done. It has been a rare privilege to be here, thank you all and thanks to M.W. Bro. Hardin for his hospitality. (Applause).

President: M.W. Bro. Burt, may we hear from you.

M.W. Bro. J. E. Burt: Bro. President, this is the fourth Conference that it has been my privilege

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to attend, I have enjoyed it very much. I like to sit in and listen and I get a great deal out of this that I can take back to my Lodge. In attending a Conference like this, one should come at least every other year, we have too, the opportunity, as has been our privilege this year, of meeting old friends and making new ones. Our thanks to M.W. Bro. Hardin and to all for a delightful experience. (Applause).

President: M.W. Bro. Slessor, you have a report to make.

M.W. Bro. A. C. Slessor: Bro. President, the Committee you established on Thursday evening wish to report as follows and to nominate the following officers:

For President, 1964: M.W. Bro. T. M. Spencer, G.M., Saskatchewan.

Vice-President, R.W. Bro. W. J. Collett, D.G.M., Alberta.

Secretary, R.W. Bro. E. H. Rivers, Alberta.

The report was accepted on the motion of M.W. Bro. Slessor, seconded by R.W. Bro. W. J. McGregor.

President, M.W. Bro. S. H. Dayton: M.W. Bro. Spencer it gives me a great deal of pleasure to present you with this Gavel and to turn over to you the duties and responsibilities of this Conference and to the Brethren of this Conference let me express my great gratitude to you for the privilege of serving as President and hope that I have in some measure justified your confidence. I do hope that you will go home from this Conference feeling that it has been worth while. On my own part this has been the culmination, this is the high point of my year as Grand Master of the Grand Lodge of Manitoba, to be permitted to be President of this Conference. Thank you. (Applause).

President T. M. Spencer: Thank you M.W. Bro. Dayton, this of course is no time for me to launch into a speech. I am honoured and I shall be proud to serve this Conference as President and to do those things necessary to the discharge of the duties of the office. I now wish to state how very much Mrs. Spencer and I have enjoyed and appreciated the fellowship, friendship and hospitality of the Alberta brethren and especially M.W. Bro. Sam Hardin. M.W. Bro. Hardin will you thank your wife for us, please.

Now Brethren we have on the agenda: "Forum discussion as time permits." I think time

just ran out, but there is a matter that I wish to place before you and that is that over the years the Grand Lodge of Alberta has carried the load of arranging and conducting this Conference. Of course they say it is not a load. There have been discussions of the sort that I am suggesting in the past and I think that it is time to bring it up again. There may be some things that the Brethren from the other Grand Jurisdictions can do and make the load a little lighter for Alberta. One Jurisdiction may like to take the responsibility of entertaining the ladies on the first evening, whilst we are in Conference. Another may like to undertake some responsibility for the entertainment either before or following the banquet, which Alberta now does so well. I am not too familiar with details of arrangements, but I understand that the Jurisdiction from which the President hails is responsible for providing a speaker and seeing that he gets here. Now if you would like to talk about this for a minute or two, let's see how you feel about it.

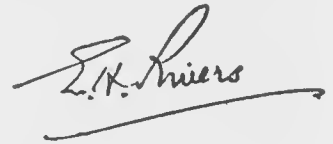
M.W. Bro. Slessor: I would like to make a motion to the effect that the respective Grand Jurisdictions consider the matter and report next year. Seconded, R.W. Bro. Nordan.

President Spencer: We have a motion that the Jurisdictions other than Alberta, consider this question and report to the Secretary, R.W. Bro. Rivers. All in favour? Contrary? I declare the motion carried.

There being nothing more I declare this meeting of the Banff Conference closed. R.W. Bro. Leveque, please lead us in prayer.

R.W. Bro. Leveque: Our Father, we thank Thee for Masonry and the privilege of meeting. We thank Thee for the Fellowship of this Conference and Comradeship we have enjoyed together. May we carry the inspiration of our discussions to our Lodges. To the honour and glory of Thy Holy Name, Amen. So Mote it be.

The Conference closed at 12:09 p.m.



(Sister Jurisdictions are authorized to publish such material as they may desire, but are requested to give credit to the author and the Conference).

